This following Commendatory was given to the Author by his Superior, a little before he was Converted to the Church of *England.*

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15. March. 1670.

Frater Carolus Mack Carty Guardianus.

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THE WHITE DEVIL, OR THE HYPOCRITE VNCASED:

IN A SERMON Preached at PAVLS Crosse, March 7. 1612.

BOOK LIBRARY

BY

THOMAS ADAMS Minister of the Gospell at *Willington*, in Bedford-shire.

IOHN 6. 70. *Haue not I chosen you twelue, and one of you is a Deuill?*

LONDON,
Printed by MELCHISEDECH BRADVVOOD for RALPH MAB, and are to be sold in Pauls Church-yard, at the sig ne of the Angel.
1613.

THE WHITE DEVIL,

OR

THE HYPOCRITE UNCASED:

A SERMON

Preached at PAUL'S

Cross, March 7.

1612.

LENOX LIBRARY
BY
NEW YORK

THOMAS [illegible] Minister of
the Gospel at Wellington, in
Bedford-shire.

JOHN 6. 70. Have not I chosen you twelve, and
one of you is a Devil?

LONDON,
Printed by MELCHISEDECH BRADWOOD
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at the Sign of the Angel.
1613.

TO THE VERIE WORTHY AND NOBLY-DISPOSED GENTLEMAN Sir THOMAS CHEEKE Knight.

RIGHT WORSHIPFVLL, This Sermon beares so strange a title in the forhead, that I durst not (a while) study for a Patronage to it, but intended to send it to the broad world, to shift for it selfe, as fearing it would not be own'd: for it taxeth many vices; specially the *Blacke Euell*, secret Theeuery, and the *White Deuill*, slie Hypocrisie; whence it taketh the denomination, now what ambitious *Courtier*, would grace such a *Stranger*? what vicious *Greatnesse* would entertaine such a *Page*? what corrupted *Lawyer*, such a *Client*? what couetous *Gentleman*, such a *Tenant*? what vsurious *Citizen*, such a

Chapman? Indeed what *guilty man*, such a *Booke*, as will tell him to his face, *thou art the man?* yet because, first generally, the world would thinke, I had brought forth a strange *Child*; that I could get no *Godfather* to it; And especially, because you (rare in these Apostate times) are knowen free from the aspersion of these speckled staines, the world bestowing on you, that worthy (not vndeserued) *Character* of *Vertue*: so that with a cleere & vn-clouded brow (the argument of an innocent *soule*) you may read these lines; I haue beene bold, at once, to offer this to your *Patronage*, and my selfe to your *seruice*. To this, your *affection* to diuine *Knowledge*, good *profection* in it, and much time spent towards the *perfection* of it, (a disposition worthy your *blood*) haue prompted me with incouragement. It is not the *first* of this nature, that I haue published, (perhaps the *last*) but if I had not iudged it the *best*, I would not haue beene so ambitious, as to present it to the view of so approued a *Iudgement*. Thus in affiance, of your good acceptance; I humbly leaue you to him, that neuer leaueth *his*.

Your worships in my best of seruices,

THOMAS ADAMS.

To the Reader.

HOneſt *and* vnderſtanding *Reader*; *(if neither, hands off)* *I neuer ſaluted thy* Generall *name by a* ſpeciall *Epiſtle, till now: and now, perhaps, ſoone enough: but if* Honeſty *be* Vther *to thy* vnderſtanding, *and* vnderſtanding Tutour *to thy* Honeſtie; *as I cannot feare, ſo I need not doubt, or treat with thee for Truce: Truce, of what? of* Suſpenſe, *not of* Suſpenſion; *it belongs to our Betters:* Suſpend *thy cenſure, doe not* ſuſpend *me by thy cenſure. I doe not call thee aſide, to aske, with what applauſe this* Sermon *paſſeth, but (it is all, I would haue and heare) with what benefite. I had rather conuert one ſoule, then haue an hundreth praiſe me. Whereof, if I were (ſo beſotted to bee) ambitious, by this I could not hope it: for it puls many tender and tendred ſins out of their downy neaſts; and who ſtrikes* vice, *and is not ſtricken with* calumnies? *I muſt rather thinke, it hath paſſed from one preſſe to another, to a worſe, hazarding it ſelfe to be preſſed to death with cenſures: which yet (though I lowly hope better) I cannot feare; ſince it ſpeakes no more, nor other, then iuſtifiable truth. What hath beene obiected already, I muſt breefly anſwer. It is excepted, that I am too mer-*

ry, in describing some vices. Indeed, such is their ridiculous nature, that their best conuiction *is* derision; *yet I abominate any pleasantnesse heere, but* Christian; *and would prouoke no smile but of* Disdaine: *wherein the* grauitie *of matter, shall free my forme of words from* lightnesse. *Others say, I am other-where too* Satyrically-bitter. *It is partly confest: I am bitter enough to the* sins, *and therein (I thinke)* better *to the* sinners, *more charitable to the persons. Some wish I would haue spared the* Church-theeues, *because it is not yet generally granted, that* Impropriations *of Tythes, are* appropriations *of wrongs; but if there bee a competent maintenance to the* Minister, *and not to him neither, except of worthy gifts, (prouided, that they iudge of his* gifts *and* competencie) *it is enough: well, if any such be greeued, let him allow his* Minister *a* Sufficiency, *vnder which he cannot liue, without want to his family, or disgrace to his profession (at least, so taken.) and heer-of certified, I will take counsell to draw the bookes, and put his name out of the* Catalogue *of* Theeues: *But it would be strange if any of these* Ziba's *should yeeld to* Mephibosheth *a diuision of his owne* lands *or goods; when they doe, I will say,* Dauid *is come againe to his* Kingdome, *or rather, the* Sonne *of* Dauid *is come to* Iudgement. *Others would haue* Incloſers *put out, because (commonly) great men, but therefore the greater their sinnes, and deseruing the greater taxation. Nay some would perswade* Vsury *to steppe in, to trauerse his* Inditement, *and prooue himselfe no* Theefe, *by the verdict of the Countrie; because* Sub Iudice lis est, *it is not yet decided, that* Vsury *is a Sinne. It is* Sub Iudice *indeed, but the Iudge hath already interposed his*

Interlocutory

Interlocutory *and will one day giue his* Definitiue Sentence, *that* Vsurie *ſhall neuer dwell in his* holy Mountaine. *Others blunder in their verdict, that I haue too violently baited the* Bagge *at the ſtake of* Reproch; *and all becauſe I want it: I will not returne their cenſure, that they are hence knowen to haue it, that ſpeake againſt me, for ſpeaking againſt it: who yet, if they would light the candle of their* Speech, *at the fire of their* Vnderſtandings, *would eaſily ſee and ſay, that it is not the* fulneſſe *of the* Bagge, *but the* fowleneſſe *of the* Bagge-bearer, *that I reproue: I could allow your purſes fuller of* wealthineſſe, *ſo your mindes were emptier of* wickedneſſe: *but the* Bagges *effects, in our affects, vſually load vs, either with* parcimony *or* prodigallity; *the lighteſt of which burdens, ſaith* Saint Bernard, *is able to ſincke a* Shippe. *Others affirme, that I haue made the Gate of* Heauen *too narrow, and they hope to finde it wider*; God *and the* Scriptures *are more mercifull. True it is, that Heauen-Gate is in it ſelfe wide enough*; *and the narrowneſſe is in reſpect of the* Enterer: *and though thy ſins cannot make that too little to receiue thee, yet they make thee to groſſe and vnfit, to get into that: thus the* Straiteneſſe *ariſeth from the deficiency, (not of their* Glory, *but) of our* Grace. *Laſtly, ſome haue the* Title *ſticking in their ſtomacks; as if* Chriſt *himſelfe had not called* Iudas *a* Deuill; *and likened an* Hypocrite *to a* Whited Sepulcher: *as if* Luther *did not giue* Iudas *this very* Attribute; *and other* Fathers *of the* Church, *from whom* Luther *deriues it. Good* Chriſtian *Reader, leaue* cauils *againſt it, and fall to* caueats *in it: read it through: if there be nothing in it to better thee, either the fault is in my hand, or*

in

in thy hart. Howsoeuer, giue God *the* praise, *let none of his* Glory *cleaue to vs* earthen Instruments. *If thou likest it, then* (quo animo legis, obserua, quo obseruas, serua) *with the same affection thou readest it, remember it, and with the same thou remembrest, practise it. In hope of this, and prayer for this, I commend this Booke to thy Conscience, and thy conscience to God. Willington, March. 27. 1613.*

Thine if thou be Christs

T. A.

THE WHITE DEVILL OR THE HYPOCRITE VNCASED:

In a Sermon preached at PAVLS *Crosse, March the seuenth,* 1612.

IOHN 12.6.

This hee said, not that hee cared for the poore: but because hee was a theefe, and had the bagge, and bare what was put therein.

I Am to speake of Iudas, a Deuill by the testimony of our Sauiour: *haue I not chosen you twelue, and one of you is a Deuill?* yet so transformed into a shew of sanctimony, that he, who was a Deuill in the knowledge of Christ, seemed an Angell in the deceaued iudgement of his fellow-Apostles. A Deuil he was, blacke within and full of ranckour, but white without, and skinned ouer with hypocrisie; therefore to vse *Luthers* word, Iohn 6.70.

we will call him the *white Deuill*. Euen here he discouers himselfe, and makes good this title: Consider the occasion thus.

Christ was now at supper among his friends, where euery one shewed him seuerall kindnesse; among the rest *Marie* powers on him a box of ointment: take a short view of hir affection. 1. Shee gaue a pretious vnction, *Spikenard*: Iudas valued it at 300. pence, which (after the best computation) is with vs, aboue 8. pounds; as if shee couldnot bee too prodigall in hir loue. 2. She gaue him a whole pound, verse 3. She did not cut him out deuotion by peece-meale or remnant, nor serue God by the ounce: but she gaue all; for quality, pretious; for quantity, the whole pound: Oh that our seruice to God were answerable! We rather giue one ounce to lust, a second to pride, a third to malice &c. so diuiding the whole pound to the Deuill: she gaue all to Christ. 3. To omit hir annointing his feete; and wiping them with the haires of hir head: when hir humility and zeale met: his feete as vnworthy to touch his head: with hir haires, as if hir chiefe ornament was but good enough to honour Christ withall; the beauty of hir head to serue Christs feete; *she brake the box, tanquam ebria amore*; and this of no worse then Alablaster, that Christ might haue the remaining drop: and *the whole house was filled with the odour*: at this repines Iudas, pretending the poore, for hee was *white*; intending his profite, for he was a *Deuill*.

The

The words containe in them a double

Censure,
1. *Iudas censure of Mary*: this repeatingly folded vp: εἶπε δὲ τοῦτο: *hee said thus*; with reference to his former words: verse 5. *why was not this &c.*
2. *Gods censure of Iudas*: this

Partlie
1. *Negatiue*: *he cared not for the poore*: to conuince his hypocrisie, that roaued at the poore, but leuelled at his profite; like a Ferry-man, looking toward charity with his face, rowing toward couetousnesse with his armes.
2. *Affirmatiue*, demonstrating his
1. Meaning: *he was a thiefe.*
2. Meanes: *he had the bag.*
3. Maintenance: *hee bare what was giuen*; or *put therein.*

In Iudas censure of *Mary*, many things are obseruable, to his shame, our instruction; and these. 1. some more generall. 2. some more speciall and personall; all worthy your attention, if there wanted nothing in the deliuerance.

1. Obserue that Saint Iohn laies this fault on Iudas only: but Saint Mathew and Marke charge the Disciples with it, and finde them guilty of this repining: and that (in both, ἀγανακτοῦντες) not without *Indignation*. This knot is easily vntied; Iudas was the ring-leader, and his voice was the voice of Iacob, all charitable; but his hands were the hands of Esau, rough and iniurious: Iudas pleades, for the poore, the whole *Synode*, likes the motion well; they second it with their verdits: their words agree; but their spirits differ: Iudas hath a further reach; to distill this ointment thorow the Limbecke of hypocrisie into his owne purse; the Apostles meane plainly: Iudas was malicious against his master; they simply thought the poore had more neede. So sensible and ample a difference doe circumstances put into one and the same action: pre-

Generally. Matt. 26. 8. Mark. 14. 4.

ſumption or weakneſſe, knowledge or ignorance, ſimplicity or craft doe much aggrauate or mitigate an offence. The Apoſtles conſent to the circumſtance, not to the ſubſtance, ſetting as it were) their hands to a blancke paper: it was in them pitty, rather then piety, in Iudas neither pitty nor piety, but plaine perfidie, an exorbitant and tranſcendent ſinne, that would haue brought innocence it ſelfe into the ſame condemnation: thus the aggregation of circumſtances, is the aggrauation of offences. Conſider his couetiſe, fraud, malice, hypocriſie, and you will ſay, his ſinne was monſtrous; *ſine modo*, like a Mathematicall line, *(diuiſibilis in ſemper diuiſibilia)* infinitely diuiſible. The other Apoſtles receiue the infection, but not into ſo corrupted ſtomackes, therefore it may make them ſicke, not kill them: ſinne they doe, but not vnto death. It is a true rule euen in good workes: *finibus non officijs, diſcernenda ſunt virtutes a vitijs*: vertues are diſcerned from vices not by their offices, but by their ends or intents: neither the outward forme, no nor (often) the euent, is a ſure rule to meaſure the action by: the eleuen Tribes went twice by Gods ſpeciall word and warrant againſt the *Beniamites*, yet in both aſſaults receaued the ouerthrow. *Aug.* *Cùm Pater filium, Chriſtus corpus, Iudas Dominum, res eadem, non cauſa, non intentio operantis*: when God gaue his ſonne, Chriſt gaue himſelfe, Iudas gaue his Maſter; here was the ſame worke, not the ſame cauſe nor intention in the workers: the ſame rule holds proportion in offences: heere they all ſinne, the Apoſtles in the imprudence of their cenſure, Iudas in the impudence of his rancour. Iohn. 8. 7.

I might heer firſt lead you into the diſtinction of ſinnes, ſecondly, or trauerſe the Inditement with Iudas, whereby he accuſeth Mary, iuſtifying her action conuincing his ſlander. thirdly, or diſcouer to you the fowlneſſe of raſh iudgement, which often ſets a rankling tooth into vertues ſide; often cals chaſtitie her ſelfe an harlot, and with a guiltie hand throwes the firſt ſtone at Innocence.

But that which I faſten on, is the power and force of example:

ample : Iudas with a falſe weight ſets all the wheeles of their tongues a going : the ſteward hath begun a hea'th to the poore, and they begin to pledge him round. Authority ſhewes it ſelfe in this, to beget a likeneſſe of maners: *Tutum eſt peccare autoribus illis:* It is ſafe ſinning after ſuch authours : if the Steward ſay the word, the *fiat* of conſent goes round. *Imperio maximus, exemplo maior**. He that is greateſt in his gouernment, is yet greater in his precedent. A great mans liuery is countenance enough, to keep drunkenneſſe from the ſtockes, whoredome from the poſt, murder and ſtealth from the gallowes : ſuch double ſinners ſhall not eſcape with ſingle iudgements : ſuch leprous and contagious ſpirits, ſhall anſwer to the iuſtice of God, not only for their own ſins, but for all theirs, whom the pattern of their precedēcy hath induced to the like, to the like, ſaid I? nay, to worſe: for if the maſter drink *(ad plenitudinē)* to fulneſſe, the ſeruant will *(ad ebrietatē)* to madnes: the imitation of good comes for the moſt part ſhort of the patterne, but the imitation of ill exceeds the example: a great mans warrant is like a charm or ſpel, to keep quick and ſtirring ſpirits within the circle of combined miſchiefe : a *Superiors* example is like ſtrong or ſtrange phyſicke, that euer workes the ſeruile patients to a likeneſſe of humours, of affections : thus when the mother is an [a]*Hittite*, and the father an *Amorite*, the daughter ſeldome prooues an *Iſraelite*. *Regis ad exemplum totus componitur orbis.* Greatneſſe is a copie, which euery action, euerie affection ſtriues to write after. The Sonne of *Nebat* is neuer without his commendation following him, *he made Iſraell to ſinne.* The imitation of our Gouernours maners, faſhion, vices, is ſtiled obedience: if *Auguſtus Ceſar* loues poetrie, hee is no body that cannot verſifie : now (ſaith Horace:)

Scribimus indocti, doctiq́, poemata paſſim.

when *Leo* liued, becauſe he loued merrie fellowes, and ſtood well affected to the Stage, all Rome ſwarmed with iuglers, ſingers, plaiers. To this, I thinke, was the pro-

* *A great man is not powerfull in his preſidency, as in his precedency.*

[a] Ezek. 16. 15.

[b] 1. King. 15. 30. & 16. 19. &c.

uerbe squared: *Confessor Papa, confessor populus.* If the Pope be an honest man, so will the people be. *In vulgus manant exempla Regentum.* The common people are like tempered wax, whereon the vicious seale of greatnesse makes easie impression. It was a custome for yong gentlemen in Athens to play on Recorders: at last Alcibiades seeing his blowne cheekes in a glasse, threw away his pipe, and they all followed him: our gallants in steed of Recorders imbrace scorching lust, staring pride, staggering drunkennes, till their soules are more blowne, than those Athenians cheekes; I would some *Alcibiades* would begin to throw away these vanities, and all the rest would follow him. Thus spreads example, like a stone throwne into a pond, that makes circle to beget circle, till it spread to the bankes. Iudas traine soone tooke fire in the suspectlesse Disciples; and Satans infections shoot through some great starre, the influence of damnation into the aire of the communaltie. Let the experience heereof make vs fearefull of examples.

Obserue, that no society hath the priuiledge to bee free from a Iudas: no, not Christ colledge it selfe: *I haue choſen you twelue, and behold one of you is a Diuell:* and this no worse man than the Steward, put in trust with the bread of the prophets. The Synode of the Pharisies, the Conuent of Monkes, the Consistorie of Iesuits, *the Councels of Bishops, the holy Chaire at Rome, the sanctified parlour at Amsterdam, is not free from a Iudas. Some tares will shew, that *the enuious man* is not a sleepe. They heard him preach that [a] *had the words of eternall life*: they attended him, that could [b] *feed them with miraculous bread*: they followed him, that could [c] *quiet the seas, and controll the windes*: they saw a precedent, in whom there was no defect, no default, no sinne, no guile; yet behold, one of them is an hypocrite, an *Iscarioth*, a Diuell: what, among Saints? [d] *Is Saul among the Prophets?* Among the Iewes a wicked Publicane, a dissolute souldier was not worth the wondring at: for the publicans, you may iudge of their honestie,

Cypr.

*I meane those, that haue the Pope among st them.

[a] Ioh. 6. 68.

[b] Ioh. 6. 51.

[c] Matt. 8 26.

[d] 1. Sam. 10. 12

honestie, when you alwaies finde them coupled with harlots, in the Scripture: for the soldiers (that roabed Christ in iest, and robbed him in earnest) they were irreligious Ethnickes: but amongst the sober, chaste, pure, precise Pharisies, to finde a man of sinne, was held vncouth, monstrous: they run from their wits, then, that run from the Church, because there are *Iudasses*. Thus it will bee, till the great Iudge [a] *with his fanne shall purge his floore*; till the [b] *Angels shall carrie the wheat into the barne of glorie*. Vntill that day comes, some rubbish will bee in the net, some goats among the sheepe, some with the marke of the *Beast*, in the congregation of Saints; one *Ismael* in the familie of *Abraham*, one without his wedding garment, at the marriage Feast; among the Disciples a Demas, among the Apostles a Iudas. Thus generally.

[a] Matth. 3. 12.

[b] Matt 13. 30.

1 Obserue: Iudas is bold to reproue a lawfull, laudable, allowable worke: *he said this*. I doe not read him so peremptorie in oportunity. hee could swallow a gudgeon, though he keckes at a flie: hee could obserue, obey, flatter the compounding Pharisies, & thought, he should get more by licking, than by biting; but heere because his mouth waters at the money, his teeth rankle the womans credit: for so I finde malignant reprouers stiled: *corrodunt, non corrigunt; correptores, immo corruptores*: they doe not mend but make worse; they bite, they gnaw: thus was Diogenes sirnamed *Cynicke* for his snarling; *Conuitiorum canis*: the dog of reproches: such forget that (*monendo plus, quàm minando possumus*) mercies are aboue menaces: many of the Iewes, whom the thunders of *Sinai*, terrours of the Law* moued not, Iohn Baptist wins with the songs of Sion. Iudas could faine and fawne, and fanne the coole winde of flatterie on the burning malice of the consulting Scribes: heere he is hoat, sweats and swels without cause: either he must be vnmercifull or ouermercifull; either wholly for the raines, or all vpon the spurre: he hath soft and silken words for his masters enemies, course and rough for his friends: there hee is a dumbe dog and findes

Speially.

* *Humanas mentes tonitrua mentes.*

no

no fault, heere he is a barking curre, and bites a true man in ſtead of a theefe; he was before an ill mute, and now he is a worſe conſonant. but (as *Pierius* ambitious daughters were turned to meg-pies for correcting the muſes, ſo) God iuſtly reprooues Iudas, for vniuſtly reprooving Marie.

Metam.

Iero. ad Ruſt. monach.

Qui mittit in altum lapidem, recidet in caput eius. A ſtone throwne vp in a raſh humour, fals on the throwers head, to teach him more wiſdome: hee that could come to the Phariſies (like Martials parrat, χαῖρε; or like *Iupiters* prieſt to *Alexander* with a *Ioue ſate*) commending their pietie, which was without mercy, heer condemns mercy, which was true piety and pity.

I could heere finde cauſe to praiſe reprehenſion: if it be reaſonable, ſeaſonable, well grounded for the reproouer, well conditioned for the reprooued. I would haue no profeſſion more wiſely bold than a Miniſters; for ſinne is bold, yea ſawcie and preſumptuous: it is miſerable for both, when a bold ſinner, and a cold Prieſt ſhall meet: when he that ſhould lift vp his voice like a trumpet, doth but whiſper through a trunke. Many men are dull beaſts without a goad, blinde Sodomites without a guide, deafe Adders and Idols without eares, forgetfull like Pharaohs Butler without memories: our conniuence is ſinfull, our ſilence banefull, our allowance damnable. Of ſinne neither the fathers, factors, nor fautors are excuſable: nay the laſt may be worſt, whiles they may and will not helpe it. Let Rome haue the praiſe without our enuie or riualrie: *Peccatis Roma patrocinium eſt.* Sodomie is licenced, ſinnes to come pardoned, drunkenneſſe defended, the Stewes maintained, periury commended, treaſon commanded: as ſinfull as they thinke vs, and we know our ſelues, we would bluſh at theſe. *Nihil intereſt ſceleri an faueas, an illud facias*: there is little difference betweene permiſſion and commiſſion: betweene the toleration and perpetration of the ſinne: he is an abettor of the euill, that may and will not better the euill. *Amici vitia, ſi feras, facis tua*, thy vnchriſtian ſufferance adoptes thy brothers

a Rom. 1. 32.

Sin.

ſinnes

sinnes for thine owne ; children of thy fatherhood, of so great a parentage is many a sinne-fauouring Magistrate; he begets moe bastards in an houre, then Hercules did in a night; and except Christ be his friend, Gods Sessions will charge him, with the keeping of them all : no priuate man can plead exemption from this duty : for *amicus* is *animi custos*; he is thy friend, that brings thee to a faire and free end. Doth humane charity binde thee to reduce thy neighbours straying beast, and shall not Christianity double thy care to his erring soule? *cadit asina, & est qui subleuet, perit anima, non est qui recogitet.* The fallen beast is lifted vp, the burdened soule is let sinke vnder her load.

2. Obserue his deuillish disposition, bent and intended to stifle goodnesse in others, that had vtterly choakt it in himselfe? Is the Apostle Iudas an hinderer of godlinesse? surely man hath not a worse neighbour, nor God a worse seruant, nor the Diuell a better factor, than such a one: an Æsops dogge, that because he can eat no hay himselfe, lies in the manger and will not suffer the horse. he would be an ill porter of heauen gates, that hauing no lust to enter himselfe, will not admit others: as Christ[a] reported and reproued the Lawyers. Heere fruitlesse trees, that[b] cumber the ground: cockle and darnell that hinder the good cornes growth: malicious deuils, that plot to bring more partners to their owne damnation: as if it were, (*aliquid socios habuisse doloris*) some ease to them, to haue fellowes in their misery.

[a] Luk. 11.52.
[b] Luk. 13.7.

Let me paint out a short complaint against this sinne: *dolendum à medico, quod non dolendum à medicina*: we may bewaile, where we cannot preuaile. The good old man must weepe, though hee cannot driue away the disease of his childe with teares. Thou that hindrest others from good workes, makest their sinnes thine, which, I thinke thou needest not do, for any scarsity of thine owne: whiles thou temptest to villany, withstandest his piety, thou at once pullest his sinnes, and Gods curses on thee. For the

author sinnes more, than the actor, as appeares by Gods
[c] Gen. 3. 14. &c. Iudgement in [c] Paradice; where three punishments were inflicted on the *Serpent*, as the originall plotter; two on the *woman* as the mediate procurer, and but one on *Adam*, as the party seduced. Is it not enough for thee, oh Iudas, to be a villaine thy selfe, but thou must also crosse the piety of others? hast thou spoiled thy selfe, and wouldst thou also marre Mary?

3 Nay obserue; he would hinder the workes of piety thorow colour of the workes of charity: diuerting Maries bounty from Christ to the poore; as if respect to man, should take the wall of Gods seruice? thus he striues to set the two tables of the Law, at warre, one against the other;
[a] Exod. 25. 20. both which looke to Gods obedience as the [a] two cherubins to the mercie-seat; and the Catholike Christian hath a Catholike care. I preferre not the lawes of God one to the other: *one starre*, heere, *differs not from another starre in glory*. Yet, I know, the best distinguishers caution to
[b] Matth. 22. 38. the Lawyer: [b] *this is the great Commandement, and the other is* (but) *like vnto it*. Indeed I would not haue *Sacrifice* turne *Mercy* out of doores, as *Sara* did *Agar*; nor the fire of zeale drinke vp the dew and moisture of charity; as
[c] King. 18. 38. the fire from heauen dried vp the water at [c] Eliahs sacrifice: neither would I that the precise obseruation of the second table, should guild ouer the monstrous breaches of the first. Yet I haue heard Diuines (reasoning this point) attribute this priuiledge to the first Table aboue the second; that God neuer did (I will not say, neuer could) dispense with these commandements which haue himselfe for their proper and immediate obiect. For then (say they) he should dispense against himselfe, or make himselfe no God, or more: Hee neuer gaue allowance to any, to haue. 1. another God. 2. another forme of worship. 3. *the honour of his name hee will not giue to another*. 4. nor suffer the prophaner of his *Holy-day* to escape vnpunished. For the second table, you haue read him, com-
[d] Deut. 25. 5. & Matth. 22. 24. manding the brother [d] *to raise vp seed to his brother*: notwithstanding

withstanding the Law, *Thou shalt not commit adultery*: commanding the Israelites to [c]robbe the Egyptians, without infringing the law of stealth, all this without wrong: for, *the earth is his, and the fulnesse thereof.* Thou art a father of many children; thou saiest to the yonger, sirrah, weare you the coat to day which your other brother wore yesterday; who complaines of wrong? wee are all (or at least, say we are all) the children of God: haue earthlie Parents a greater priuiledge than our heauenly? if God then haue giuen dispensation to the second Table, not to the first; the obseruation of which (thinke you) best pleaseth him?

[c] Exod. 11. 2.

Let not then, oh Iudas, charity shoulder out pietie: nay charity will not, cannot: for [a] *faith worketh by loue.* And loue neuer dined in a conscience, where faith had not first broken her fast. Faith and loue are like a paire of compasses; whilst faith stands perfectly fixed in the center, which is God; loue walkes the round, and puts a girdle of mercie about the loines: there may indeed bee a shew of charity without faith, but there can bee no shew of faith without charitie: Man iudgeth by the hand, God by the hart.

[a] Galat. 5. 6.

Hence our Pollicies in their positiue lawes, lay seuere punishments on the actuall breaches of the second Table, leauing most sinnes against the first, to the hand of the Almighty Iustice. Let mans name be slandered. *Curat lex*, [b] the law is open; bee Gods name dishonouted, blasphemed, there is no punishment but from Gods immediate hand. Carnall fornication speeds (though not euer bad enough, yet) sometimes worse than spirituall: which is idolatrie. Yet this last is ([c] *maius adulterium*) the greater adultery: because ([d] *non ad alteram mulierem*, [e] *sed ad alterum Deum*) it is not the knitting of the body to another woman, but of the soule to another God. The poore slaue, is conuented to the spirituall court, and meets with a shrewd penance for his incontinence: the rich noble man, knight or gentleman (for Papists are no beggars) breakes

[b] Act. 19. 38.

[c] 2 Cro. 21. 11
[d] 3. Cor. 6. 15.
[e] Hos. 2. 2.

the Commiſſaries cords as, eaſily as Sampſon the Philiſtins withes, and puts an Excommunication in his pocket. All is anſwered, *who knowes the ſpirit of man, but the ſpirit of man?* and [f] *he ſtands or falles to his owne maſter.* Yet againe, who knowes whether bodily ſtripes may not procure ſpirituall health? and a ſeaſonable blow to the eſtate may not [g] *ſaue the ſoule in the day of the Lord Ieſus.* often (*detrimentum pecuniæ & ſanitatis, propter bonum animæ*) a loſſe to the purſe, or a croſſe to the corps, is for the good of the conſcience. Let me then complaine. 1. are there no lawes for Atheiſts; that would ſcrape out the deepe-ingrauen characters of the ſoules eternity, out of their conſciences; and thinke their ſoules as vaniſhing as the ſpirits of dogges: not contenting themſelues to locke vp this damned perſwaſion in their owne bowels, but belching out this vnſauory breath to the contagion of others (witneſſe many an Ordinary that this is an ordinary cuſtome); that in deſpite of the *Oracles* of heauen, the Prophets; and the Secretaries of nature, the philoſophers; would inforce, that either there is no God, or ſuch a one, as had as good be none: nominall Proteſtans, verball Neuters, reall Atheiſts. 2. Are there no lawes for image-worſhippers, ſecret friends to Baal, that eat with vs, ſit with vs, play with vs, not pray with vs, nor for vs, vnleſſe for our ruines. Yes, the ſword of the Law is ſhaken againſt them: (alas that, but only ſhaken:) but either their breaſts are inuulnerable, or the ſword is obtuſe, or the ſtrikers troubled with the palſey & numneſſe in the armes. 3. Are there no lawes for blaſphemers, common ſwearers, whoſe conſtitutions are ſo ill tempered of the foure elements, that they take and poſſeſſe ſeuerall ſeats in them: all *Earth* in their harts, all *Water* in their ſtomackes, all *Aire* in their braines, and (ſaith Saint Iames) [a] all *Fire* in their tongues: they haue heauy earthen hearts, watry and ſurfetted ſtomaches, light, aierie, mad-braines, fierie and flaming tongues. 4. Are there no lawes to compell them on theſe daies, *that* [b] *Gods houſe may be filled?* no power to bring them

[f] Rom. 14. 4.

[g] 1. Cor. 5. 5.

Th. Aquin.

Mandat. prim.

Secund.

Tertium.

[a] Iam. 3. 6.

Quart.

[b] Luk. 14. 23.

them from *the puddles to the* [c] *springs* ? from walking the streets, sporting in the fields, quaffing in tauernes, slugging, wantonizing on couches, to watch with *Christ* [d] *one houre in his house of praier* ? why should not such blisters be launced by the knife of authority, which will else make the whole body of the Common-wealth (though not incurable, yet) dangerously sicke ? I may not seeme to prescribe, giue me leaue to exhort : *non est mea humilitatis dicture vobis &c.* It suites not with my meane knowledge, to direct you the meanes, but with my conscience to rub your memories : oh let not the pretended equity to men, countenance out our neglected piety to God !

[c] Ier. 2. 13.

[d] Mat. 26. 40.

Bern.

4. Lastly obserue his vnkindnesse to Christ : what, Iudas, grudge thy master a little vnction ? and wich is yet viler) from anothers purse ? with what detraction, derision, exclamation wouldest thou haue permitted this to thy fellow seruant, that repinest it to thy master ? how hardly had this beene deriued from thy owne estate, that didest not tolerate it from Maries ? what ? thy master, that honoured thee with Christianity, graced thee with Apostleship, trusted thee with Stewardship, wilt thou deny him this courtesie, and without thine owne cost ? thy Master, Iudas, thy friend, thy God, and yet in a sweeter manner, thy Sauiour, and canst not indure another gratuitall kindnesse towards him ? shall he powre foorth the best vnction of his blood, to bath and comfort thy body and soule, and thou not allow him a little refection ? hath Christ hungered, thirsted, fainted, swet, and must he instantly bleed and die, and is hee denied a little vnction ? and doest thou, Iudas, grudge it ? it had come more tolerably from any mouth : his friend, his follower, his Professour, his Apostle, his Steward ! vnkinde, vnnaturall, vniust, vnmercifull Iudas.

Nay, hee termes it no better then a waste and a losse : *εἰς τί ἡ ἀπώλεια αὕτη ? ad quid perditio hæc ?* [a] *Why is this waste ?* What, lost and giuen to Iesus ? can there be any waste in the creatures due seruice to the Creator ? no : *pietas est,*

[a] Math. 26. 8.

Tertull. apol. 39.

pro pietate ſumptus facere : this is godlineſſe, to be at coſt with God : therefore our fathers left behind them (*depoſita pietatis*) pledges, euidences, ſure teſtimonies of their Religion, in honouring Chriſt with their riches : (I meane not thoſe in the daies of Popery, but before euer the locuſts of the Papall ſea made our Nation drunke with hir inchanted cup:) they thought it no waſte either (*noua conſtruere, aut vetera conſernare*) to build new Monuments to Chriſts honor, or to better the old ones: we may ſay of them, as *Rome* bragged of *Auguſtus Cæſar* : *quæ inuenerunt lateritia, reliquerunt marmorea* : what they found of Bricke, they left of Marble; in imitation of that precedent in Eſay, though with honeſter hearts : [b] *The brickes are fallen downe, but we will build with hewen ſtones : the Sycomores are cut downe, but we will change them into Cedars.* In thoſe daies, charity to the Church was not counted waſte: The people of England, deuout like thoſe of Iſraell, cryed one to another (*afferte*) *Bring yee into Gods houſe*; till they were ſtayed with a ſtatute of *Mort-maine*, like [c] Moſes prohibition, *the people bring too much*, but now they changed a letter, and crie, (*Auferte*) take away as faſt as euer they gaue, and no Inhibition of God or Moſes, Goſpel or ſtatute, can reſtraine their violence: till the Alablaſter box be as empty of oile, as their owne conſciences are of grace. We neede not ſtint your deuotion, but your deuoration : euery contribution to Gods ſeruice is held waſte : *ad quid perditio hæc?* now any required ornament to the church is held waſte : but ſwallowing downe (I ſay not, of ornaments, as things better ſpared, but) neceſſary maintenance, Tythes, Fruits, Offrings, are all too little : Gentlemen in theſe cold Countries haue very good ſtomackes, they can deuoure (and digeſt too) three or foure plumpe Perſonages; in *Italy*, *Spaine*, and thoſe hot Countries, (or elſe nature and experience too lies) a Temporall man cannot ſwallow a morſell or bit of a ſpirituall preferment, but it is reluctant in his ſtomacke, vp it comes againe : ſurely theſe Northerne Countries, coldly ſituate, and

[b] Eſay 9. 10.

[c] Exod. 36. 6.

and neerer to the *Tropicke*, haue greater appetites: the *Affricanes* thinke the *Spaniards* gluttons, the *Spaniards* thinke so of the *French-men*, *French-men* and all thinke and say so of *English-men*; for they can deuoure whole Churches: and they haue fed so liberally, that their poore seruitors (ashamed I am to call them so) the Vicars haue scarce enough left to keepe life and soule together: nor so much as (*sitis & fames & frigora poscunt*) the defense of hunger and thirst and cold requires: your fathers thought many Acres of ground well bestowed, you thinke the Tythe of those Acres a waste: Oppression hath plai'd the Iudas with the Church, and because hee would preuent the sinnes incurable by our fulnesse of bread, hath scarce left vs bread to feede vpon, Daniels diet among the Lyons, or Elias his in the wildernesse. I will not censure you in this, ye Citizens; let it be your praise, that though you [d] *dwell in sieled houses* your selues, *you let not Gods house lie waste*: yet sometimes it is found, that some of you so carefull in the Citie, are as negligent in the Country, where your lands lie; and there the Temples are often the *ruines of your oppression; your poore, vndone, blood-sucked Tenants, not being able to repaire the windowes or the leades, to keep out raine or birdes: if a leuy or taxation would force your beneuolence, it comes maleuolently from you, with a *Why is this waste?* Raise a contribution to a lecture, a collection for a fire, an almes to a poore destitute soule, and lightly there is one Iudas in the congregation to crie, *ad quid perditio hæc? why is this waste?* Yet you will say, if Christ stood in neede of an vnction, though as costly as *Maries*, you would not grudge it, nor thinke it lost: Cosen not your selues, ye hypocrites; if ye will not doe it to his [e] Church, to his poore ministers, to his poore members, neither would you to Christ: if you cloth not them, neither would you cloth Christ if he stood naked at your doores. Whiles you count that money lost, which Gods seruice receaueth of you, you cannot shake away Iudas from your shoulder. What would you doe, if

Inuen. sat. 14.

[d] Hag. 1. 4.

* *Monumenta rapinæ.*

Canescunt torpi- Templa vetusta situ. Ouid.

[e] Mat. 25. 40.

if Christ should charge you, as he did the yoong-man in the Gospell [g] *Sell all, and giue to the poore*, that thinke your superfluities a waste? *oh, durus sermo!* a hard sentence! Indeed [h] *a cup of cold water* is bounty praised and rewarded, but in them that are not able to giue more: [i] *the Widowes two mites* are accepted, because all hir estate. If God thought it no waste to giue you plenty, euen all you haue, thinke it no wast to returne him some of his owne. Thinke not the [k] *Oile* waste, which you powre into the *Lampe* of the *Sanctuary*: thinke not the [l] *bread* waste, which you *cast* on the *waters of Aduersity*: thinke nothing lost, whereof you haue feoffed God in trust. But let me teach you soberly to apply this, and tell you what indeed is *waste*.

g Matt. 19. 21.
h Mat. 10. 42.
i Luk. 21. 4.
k Exo. 25. 6.
l Eccle. 11. 1.

1. Our immoderate diet: indeede not diet, for that contents nature, but surfet, that ouerthrowes nature: *this is waste*. Plaine [m] Mr. Naball made a feast like a *Prince*. *Dives* hath no other armes to proue himselfe a Gentleman; but a scutchion of these 3. colours: first he had money in his purse: *he was rich*: secondly, he had good rags on his backe, *clothed in purple*: thirdly, dainties on his table; *he fared deliciously*, and that, *euery day*: this was a Gentleman without Heraldry. It was the rule: *ad alimenta, vt ad medicamenta*: to our meate, as to our medicine: man hath the least mouth of all creatures: (*malum non imitari, quod sumus.*) Therefore it is ill for vs, not to imitate that which we are; not to be like our selues: there are many shrewed contentions betweene the appetite and the purse; the wise man is either a Neuter, or takes part with his purse: to consume that at one banket, which would keepe a poore man with conuenient sustenance all his life, *this is waste*. But alas our slauery to *Epicurisme* is great in these daies, *mancipia seruiunt dominis, domini cupiditatibus*: seruants are not more slaues to their masters, then their masters are slaues to lusts. *Timocreons Epitaph* fits many:

m 1. Sam. 25. 36 Luk. 16.

Adulta libens, & multa vorans, mala plurima dicens &c.

he

he eat much, and drinke much, and ſpake much euill: we ſacrifice to our palates as to Gods: the rich feaſt, the poore faſt: the dogs dine, the poore pine: *ad quid perditio hæc? Why is this waſte?*

2. Our vnreaſonable ebrieties. ——— *Tenentq́ᵒ*
Pocula ſæpe homines, & inumbrant ora coronis.
They take their fill of wine here, as if they were reſolued with Diues, they ſhould not get a drop of water in Hell: *Eat, drinke, play: quid aliud ſepulchro bouis inſcribi poterat?* what other epitaph could be written on the ſepulcher of an Oxe? *Epulonum crateres, ſunt epulonum carceres:* their boules are their bolts: there is no bondage, like to that of the Vintage. The fornace beguiles the ouen; the Celler deceiues the Buttery: wee drinke away our bread, as if wee would put a new petition into the Lords praier, and abrogate the old; ſaying no more with Chriſt, *giue vs this day our daily bread*, but *giue vs this day our daily drinke: quod non in diem, ſed in menſem ſufficit*: which is more then enough for a day, nay would ſerue a moneth. *Temperance*, the iuſt Steward, is put out of his office: what place is free from theſe Ale-houſe recuſants? that thinke better of their drinking-roome, then *Peter* thought of *Mount Tabor*, [a] *bonum eſt eſſe hîc: it is good being here*; *vbi nec Deus, nec Dæmon*; where both God and the Deuill are faſt aſleepe. It is a queſtion, whether it be worſe to turne the image of a [b] beaſt to God, or the image of [c] God to a beaſt: if the firſt be Idolatry, the laſt is impiety. a voluptuous man is a murderer to himſelfe, a couetous man a thiefe, a malicious a witch, a drunkard a deuill thus to drinke away the poores reliefe, our owne eſtate; *ad quid perditio hæc? why is this waſt?*

[a] Math. 17. 4.

[b] *Idolaters.*
[c] *Drunkards.*

3. Our monſtrous pride, that turnes hoſpitallity into a dumbe ſhew: that which fed the belly of hunger, now feedes the eie of luſt: akers of land are metamorphiſed into trunkes of apparell; and the ſoule of charity is tranſmigrated into the body of brauery: *this is waſt:* we make our ſelues the compounds of all Nations: we borow of *Spaine*,

Italy, Germany, France, Turkie and all; that death when he robs an Englishman, robs all Countries: where lies the wealth of England? in three places: on Citizens tables, in Vsurers coffers, and vpon Courtiers backes: God made all simple, therefore woe to these compounded fashions: God will one day say, (*hoc non opus meum nec imago mea est.*) this is none of my workmanship, none of my image. One man weares enough on his backe at once, to cloth two naked wretches all their liues: *ad quid &c. why is this wast?*

4. Our vaineglorious building, to emulate the skies, which the wise-man cals, [a] *the lifting up of our gates too high.* Houses built like pallaces; Tabernacles, that in the Masters thought, equall the Mansion of heauen: structures to whom is promised eternity, as if the ground they stood on, [b] should not be shaken. Whole townes depopulate to reare vp one mans walles; chimneyes built in proportion, not one of them so happy as to smoke; braue gates, but neuer open: sumptuous parlours, for Owles and Batts to flie in, *pride* begun them, *riches* finished them, *beggery* keepes them: for most of them moulder away, as if they were in the dead builders case, a consumption. Would not a lesse house, Ieconiah, haue serued thee for better hospitality? our Fathers liued well vnder lower roofes: this is wast, and wast indeed, and these worse then the Deuill: the Deuill had once some charity in him, to turne [c] stones into bread, but these men turne bread into stones; a tricke beyond the Deuill: *ad quid perditio hæc? Why is this waste?*

5. Our ambitious seeking after great alliance: the *sonne of the* [d] *Thistle must match with the Cedars daughter:* The father teares deare yeeres out of the Earthes bowels, and raiseth a banke of vsury, to set his sonne vpon, and thus mounted, hee must not enter saue vnder the noble roofe: no cost is spared to ambitious aduancement: *ad quid &c. why is this waste.*

Shal I say? our vpholding of *Theaters* to the contempt of

[a] Pro. 17. 19.

[b] Heb. 12. 26.

Ier. 22.

[c] Math. 4. 3.

[d] 2. King. 14. 9

of *Religion*: our maintayning Ordinaries to play away our patrimonies: our foure-wheeled Porters: our Anticke the faſhion: our ſmoky conſumption; our perfumed putrefaction: *ad quid perditio hæc?* Why are theſe waſtes? experience wil teſtifie at laſt, that theſe are waſtes indeed; for they waſte the body, the blood, the ſtate, the freedome, the ſoule it ſelfe, and all is loſt, thus laied out: but what is giuen (with Mary) to Chriſt, is loſt like ſowen graine, and ſhall be found againe at the harueſt of Ioy.

God's cenſure: 1. Negatiue.

We haue heard Iudas cenſuring Mary: let vs now heare God cenſuring Iudas; and that firſt negatiuely: *hee cared not for the poore.* For the poore he pleads, but himſelfe is the poore, hee meanes well too: but let his pretence be what it will, Gods witneſſe is true againſt him; *hee cared not for the poore.*

1. *Obſerue:* doth Chriſt condemne Iudas for condemning Mary? then it appeares, he doth iuſtifie hir action: he doth, and that after in expreſſe tearmes: *Let hir alone: &c. ver. 7.* Happy Mary that haſt Ieſus to plead for thee: bleſſed Chriſtians, for whom [a] *Ieſus Chriſt is an Aduocate.* [b] *Hee is neere me, that iuſtifies me, who will contend with me? verſe 9. behold the Lord will helpe me, who is he that can condemne me?* hence Dauid reſignes his protection into the hands of God. [c] *Iudge me, oh God, and defend my cauſe againſt the vnmercifull people.* And Paul yet with greater boldneſſe, ſends a franke defiance and chalenge to all the actors & pleaders that euer condemnation had, that they ſhould neuer haue power to condemne him, [d] ſince *Ieſus Chriſt iuſtifies him.* Happy man, whoſe cauſe God takes in hand to plead. Here is a Iudas to accuſe vs, a Ieſus to acquit vs: Iudas ſlanders, Ieſus cleares: wicked men cenſure, the iuſt God approues: earth iudgeth euill, what is pronounced good in heauen! oh then doe well, though (*fremant gentes*) great men rage, though peruerſeneſſe cenſures, impudence ſlanders, malice hinders, tyranny perſecutes; there is a Ieſus, that approues: his approba-

[a] 1. Iohn 2. 1.
[b] Eſay 50. 8.
[c] Pſal. 43. 1.
[d] Rom. 8. 33.

tion shall out-weigh all their censures: let his spirit testifie with me, though the whole world oppose me.

2. *Obserue*: It is the nature of the wicked to haue no care of the poore. *Sibi nati, sibi viuunt, sibi moriuntur, sibi damnantur*: they are all for themselues, they are borne to themselues, liue to themselues, (so let them) die for themselues, and goe to Hell for themselues. The fat Buls of Bashan, loue [a] *the lambes from the flocke, and the Calues from the stall &c. But thinke not on the affliction of Ioseph.* Your gallant thinkes not the distressed, the blinde, the lame to be part of his care: it concernes him not: true and therefore heauen concernes him not: it is infallible truth, if they haue no [b] feeling of others miseries, they are no members of Christ: go on now in thy scorne, thou proud Roysser: admire the fashion and stuffe, thou weareſt; whiles the poore mournes for nakednes: feast royallie Diues, whiles Lazarus can get no crummes: Apply, Absolon, thy sound, healthfull limmes to lust and lewdnesse, whiles the lame, blinde, maimed cannot deriue a penny from thy purse, though he moue his sute in the name of Iesus; thou giueſt testimony to the world, to thy owne conscience, that thou art but a Iudas. Why, the pooreſt and the proudeſt haue though not *Vestem communem*, yet *cutem communem*? there may be difference in the fleece, there is none in the flesh: yea perhaps, as the gallants perfumed body is often the sepulcher to a putrified soule: so a white, pure, innocent spirit may be shadowed vnder the broken roofe of a maimed corpes. Nay, let me terrifie them: [c] not many rich, not many mighty, not many noble are called: It is Pauls thunder against the flashes of greatnesse: he saies not, *not any*, but *not many*: for *seruatur Lazarus pauper, sed in sinu Abrahami Diuitis*: Lazarus the poore man is saued, but in the bosome of Abraham the rich. It is a good saying of the sonne of Sirach: [a] *The affliction of one houre will make the proudeſt stoope*, sit vpon the ground, and forget his former pleasure. a piercing misery will soften your bowels, and let your soule see through the breaches of hir prison,

[a] Amos 6.4.

[b] Heb. 13.3.

[c] 1.Cor. 1.26.

Aug. in Psal. 5.

[a] Eccl. 11.27.

priſon, in what need diſtreſſe ſtands of ſuccour. Then you wil be charitable or neuer. as phyſitians ſay of their Patients, *take whiles they be in paine*; for in health nothing wil be wrung out of them. ſo long as health & proſperitie clothe you, you recke not the poore: Nabal lookes to his ſheepe, what cares he for Dauid? if the truth were known, there are many Nabals now, that loue their owne ſheepe, better than Chriſts ſheepe: Chriſts ſheepe take coats, their owne ſheepe giue coats. Say ſome that cauill, if we muſt care for the poore, then for the couetous; for they want, what they poſſeſſe, and are indeed pooreſt; no, pity not them, that pity not themſelues; who in deſpite of Gods bounty wil be miſerable: but pity thoſe, whom a fatall diſtreſſe hath made wretched.

Oh, how vnfit is it among Chriſtians, that [b] ſome ſhould ſurfet, whiles others hunger? that one ſhould haue 5 two coats, and another be naked, yet both one mans ſeruants. Remember that God hath made many his ſtewards, none his Treaſurer: he did not meane, thou ſhouldeſt hoord his bleſſings, but expend them to his glory: he that is infinitely rich, yet keeps nothing in his owne hands, but giues all to his creatures: at his owne coſt and charges hee hath maintained the world, almoſt 6000. yeeres: he will moſt certainly admit no hoorder into his kingdome: yet, if you will needs loue laying vp, God hath prouided you a coffer: the poore mans hand is Chriſts treaſury. The beſotted wordling hath a greedy mind, to gather goods, and keepe them; and loe, his keeping loſeth them: for they muſt haue either (*finem tuum*, or *finem ſuum*) thy end, or their end: [a] Iob tarried and his goods went; but the [b] rich man went, and his goods tarried. *Si veſtra ſunt, tollite vobiſcum*: if they be yours, why do you not take them with you? no, *hîc acquiruntur, hîc amittuntur*: heere they are gotten, heere loſt. But God himſelfe being witneſſe (nay he hath paſt his word) what wee for his ſake giue away heere, we ſhall finde againe heereafter; and the charitable man dead and buried, is richer vnder the ground, than he

[b] 1. Cor. 11 21.
[c] Luk. 3. 11.

[a] Iob. 1.
[b] Luk. 12.

was aboue it. It is an vsuall song, which the Saints now sing in heauen.

That we gaue;
That we haue.

This riddle poseth the worldling, as the Fishermens did Homer: *Quæ cepimus, reliquimus: quæ non cepimus, nobiscum portamus: what we caught, we left behinde vs; what we could not catch, we carried with vs.* So, *what wee loose, wee keepe: what we will keepe, we shall loose.* [c] *he that looseth his goods, his lands, his freedome, his life for Christ's sake shall finde it.* This is the charitable mans case: all his almes, mercies, relieuings are (wisely and without executorship) sowne in his life time; and the harueſt wilbe so great, by that time he gets to heauen, that hee shall receiue a thousand for one: God is made his debter, and he is a sure paymaster. Earth hath not riches enough in it to pay him, his requitall shalbe in heauen, and there with no lesse degree of honour, than a kingdome.

Iudas cares not for the poore: Iudas is dead, but this fault of his liues still: the poore had neuer more need to be cared for; but how: there are two sorts of poore, and our care must bee proportionable to their conditions. there are. 1. some poore of Gods making. 2. some of their owne making: let me say, there are Gods poore and the Deuils poore: those the hand of God hath crossed; these haue forced necessity on themselues by a dissolute life. The former must be cared for by the compassion of the hart, and charity of the purse: Gods poore must haue good almes; a seasonable releefe according to thy power; or els the Apostle fearfully and peremptorily concludes against thee: [b] *the loue of God is not in thee.* If thou canst not finde in thy hart to diminish a graine from thy heape, a peny from thy purse, a cut from thy loafe, when *Iesus Christ* stands at thy doore and calles for it, professe what thou wilt, the loue of earth hath thrust the loue of heauen out of thy conscience. euen Iudas himselfe will pretend charitie to these.

[c] Matt. 10. 39.

[b] 1. Ioh. 3. 17.

For

For the other poore, who haue pulled necessity on themselues with the cords of Idlenesse, riot, or such disordered courses, there is another care to bee taken; not to cherish the lazie blood in their vaines by abusiue mercy; but rather chafe their stonied sinews by correction, relieue them with punishment, and so recouer them to the life of obedience. *The sluggard lusteth*, and hath an empty stomach: he loues sustenance well, but is loth to set his foot on the cold ground for it. The lawes sanction, the good mans function saith, *if he will not* [b] *labour, let him not eat*. For experience telleth that where slouth refuseth the ordinary paines of getting, there lust hunes for it in the vnbeaten paths of wickednesse; and you shall finde, that if euer occasion should put as much power into their hands, as idlenesse hath put villany into their harts; they will bee ready to pilfer your goods, fire your houses, cut your throats. I haue read of the King of Macedon, deseruing two such in his dominions, that (*alterum è Macedonia fugere, alterum fugare fecit.*) hee made one flie out of his kingdome, and the other driue him. I would our Magistrates would follow no worse a precedent: indeed our lawes haue taken order for their restraint; whereas euer the fault is, they are rather multiplied; as if they had beene sowen at the making of the statute, and now (as from a harueſt) they arise ten for one: surely our lawes make good willes, but they haue bad lucke for executors: their willes are not performed; nor their legacies distributed, I meane the legacies of correction to such children of slouth. *Impunitas delicti inuitat homines ad malignandum*: Since chiefe incouragement is the want of punishment: fauour one, harten many. It is fit therefore, that (*pœna ad paucos, metus ad omnes perueniat*) penaltie be inflicted on some, to strike terrour into the rest.

It was Saint Augustines censure: *Illicita non prohibere, consensus erroris est*, not to restraine euill, is to maintaine euill. The common wealth is an Instrument, the people are the strings, the magistrate is the musitian: let the musitian looke

[b] 2. Thess. 3. 10

Epist. 182. ad Bonif.

looke, that the instrument be in tune, the iarring strings ordered; and not play on it, to make himselfe sport, but to please the eares of God. *Doctores*, the ministers of mercy now can doe no good, except *Ductores*, the ministers of iustice put to their hands. Wee can but forbid the corruption of the hart; they must prohibit the wickednesse of the hand. Let these poore bee cared for, that haue no care for themselues: runnagates, renegates, that will not be ranged (like wandring planets) within the sphere of obedience: *yet a little more sleepe*, saies the sluggard: but (*modicum non habet modum*) their bunch will swell to a mountaine, if it be not preuented and pared downe. Care for these ye magistrates, lest you answer for the subornation of their sinnes: for the other, let all care, that care to be receiued into the armes of Iesus Christ.

3. Obserue; *Iudas cares not for the poore*; what, and yet would he for their sakes haue drawn comfort from the Sonne of God? what an hypocrite is this? could there be so deepe dissimulation in an Apostle? yes in that Apostle, that was a Diuell. Loe still I am haunted with this *white Deuill, Hypocrisie*: I cannot saile two leagues, but I rush vpon this rocke; nay, it will incounter, incomber me quite thorow the voyage of this verse. *Iudas said*, and meant not, there is hypocrisie: *he spake for the poore*, and hates them, there is hypocrisie: *hee was a privy theefe, a false steward, &c.* all this not without hypocrisie. shall I be rid of this Deuill at once, and coniure him out of my speech? God giue me assistance, and adde you patience, and I will spend a little time, to vncase this white Deuill, and strip him of all his borrowed colours.

Of all bodily creatures, man (as he is Gods image) is the best: but basely deiected, degenerated, debauched, the (simply) worst: of all earthly creatures a wicked man is the worst, of all men a wicked Christian, of all Christians a wicked professour, of all professours a wicked hypocrite, of all hypocrites a wicked, warped, wretched Iudas. Take the extraction or quintessence of all corrupted

ted men, and you haue a Iudas: this then is Iudas a man degenerate, a Christian corrupted, a professor putrified, a guilded hypocrite, a white-skind Deuill. I confesse I am sparingly affected to this point, and would faine shift my hands of this monster, and not incounter him: for it is not to fight with the *Vnicornes of Assyria*, nor *the Bulles of Samaria*, nor *the Beasts of Ephesus*: neither absolute Atheists, nor dissolute Christians, nor resolute ruffians: the hornes of whose rapine and malice are no lesse manifest, than malignant; but at once imminent in their threats, and eminent in their appearance. But to set vpon a Beast, that hath with the hart of a Leopard, the face of a man, of a good man, of the best man; a starre placed high in the orbe of the Church, though swooped downe with the Dragons taile, because not fixed; a darling in the mothers lappe, blessed with the Churches indulgence, yet a bastard: a brother of the fraternity, trusted sometimes with the Churches stocke, yet no brother, but a broker of treacheries, a brocher of falshoods: I would willingly saue this labour, but that the necessity of my Text ouer-rules my disposition.

I know, these times are so shameless and impudent, that many strip of the *white*, and keepe the *Deuill*; wicked they are, and without shew of the contrary: men are so farre from giuing house-roome to the substance of religion, that they admit not an out-roome for the shew; so backward to put on Christ, that they will not accept of his liuerie; who are short of *Agrippa*, scarce [a] *perswaded to seeme Christians*, not at all to be: these will not drinke harty draughts of the waters of life, nay scarce vouchsafe (like the dogges that runne by *Nilus*) to giue a lappe at *Iacobs well*: vnlesse it be some, as they report, that frequent the signe of it, to bee drunke: they salute not Christ at the Crosse, nor bid him good morrow in the Temple, but go blustring by, as if some serious businesse had put haste into their feet, and God was not worthy to be staid & spoke withall: if this be a riddle, shew me the day, shall not ex-

[a] Act. 26. 28.

pound it by a demonſtratiue experience. For theſe I may ſay, I would to God, they would ſeeme holy, and frequent the places, where ſanctimony is taught, but the Deuill is a nimble, running, cunning fencer, that ſtrikes on both hands, *duplici ictu*, and would haue men either (*non ſanctos, aut non parùm ſanctos*) not holy, or not a little holy, in their owne opinion, and outward oſtentation: either no fire of deuotion on the harth, or that that is, in the top of the chimney: That ſubtle *winnower* perſwades men, that they are all chaffe, and no wheat, or all wheat and no chaffe; and would keepe the ſoule either lanke with ignorance, or ranke with inſolence: let me therefore woo you, win you to reiect both theſe extremes, betweene which, your harts lie, as the graine betwixt both the milſtones.

Shall I ſpeake plainly? You are ſicke at London of one diſeaſe (I ſpeake to you ſetled Citizens, not extrauagants) and we in the Country of another: a Sermon againſt hypocriſie in moſt places of the Country, is like phlebotomy to a conſumption (the ſpilling of innocent blood) our ſickneſſes are cold palſeys and ſhaking agues: yours in the City are hotter diſeaſes, the burning feuers of fierie zeale, the inflammations and impoſtumes of hypocriſie: we haue the froſts, and you haue the lightnings; moſt of vs profeſſe too little, and ſome of you profeſſe too much, vnleſſe your courſes were more anſwerable; I would willingly be in none of your boſomes; only I muſt ſpeake of Iudas. His hypocriſie was vile in 3. reſpects.

1. He might haue beene ſound: I make no queſtion but he heard his Maſter preach, and preached himſelfe, that Gods requeſt is the hart: ſo Chriſt ſchooles the [a] Samaritane woman; ſo preſcribed the *Scribe*. [b] *Thou ſhalt loue the Lord with all thy hart, &c. corde Iudas*, with the hart, which thou reſerueſt like an equiuocating Ieſuite: nay, (*toto corde, for it is not totum, except it be totum*) with the whole heart, which thou neuer ſtoodeſt to diuide, but gaueſt it wholly to him, that wholly killed it, thy maſters enemy, and none of thy friend, the Deuill. Thou heardeſt thy

[a] Ioh. 4.
[b] Mark. 12. 30.

thy master, thy friend, thy God denounce many a feare-full, fatall, finall woe against the Pharisies; (*hac appellatione, & ob hanc causſam*) vnder this title, and for this cauſe) hypocrites, and becauſe hypocrites. As if his woes were but words, and his words winde, empty and aiery menaces, without intention of hurt, or extention of a reuengefull arme, behold thou art an hypocrite: thou art therfore the worſe, becauſe thou mightest be better.

2. He ſeemed ſound: (*ſpem vultu ſimulat, premit altum corde dolorem; nay dolum* rather) craft rather than griefe, vnleſſe he grieued, that out of his cunning, there was ſo little comming, ſmall prize or booty: yet like a ſubtle gameſter, he keepes his countenance, though the dice doe not fauour him. And as *Fabius Maximus* told *Scipio* preparing for *Africa* concerning *Syphax*: *Fraus fidem in parvis ſibi perſtruit, vt cum operæ pretium ſit, cum magna merce de fallat.* Iudas creepes into truſt by iuſtice in trifles, that he might more ſecurely cheat for a fit aduantage. Without pretence of fidelity how got he the ſtewardſhip? perhaps if need required, he ſpared not his owne purſe in Chriſts ſeruice; but he meant to put it to vſurie: hee carried not the purſe, but to pay himſelfe for his paines: thus *iactura in loco, res quæſtuoſiſſima:*) a ſeaſonable dammage is a reaſonable vantage: in this then his vileneſſe is more execrable, that he ſeemed good. *Liu. annal. li. 13*

If it were poſſible, the Diuell was then worſe than himſelfe, when he came in *Samuels* mantle. *Ieſabels* paint made her more vglie: if euer you take a foxe in a lambes skin, hang him vp, for he is the worſt of the generation: a *Gibeonite* in his old ſhooes, a *Seminary* in his haire cloth, a Ruffian in the robes of a *Iacobine*, flie like the plague: theſe are ſo much the woſe Deuils, as they would bee holie Deuils: true Traitors that would fight againſt God with his owne weapons; and by being out of crie religious, runne themſelues out of breath to doe the Church a miſchiefe.

3. He would ſeeme thus to his maſter; yet knew in

his hart, that his maſter knew his heart: therefore his hypocriſie the worſt. Had he been an Aliant to the common wealth of Iſrael, and neuer ſeen more of God, than the eye of nature had diſcouered, (yet ſaies euen the Heathen: ἔχει θεὸς ἔκδικον ὄμμα; *God hath a reuenging eye.*) then no maruell, if his eyes had beene ſo blind, as to thinke Chriſts blind alſo, and that he, which made the eye, had not an eye to ſee withall: but he ſaw *that ſonne of Dauid* giue ſight to ſo many ſonnes of *Adam* caſually blind, to one naturally and borne blind; [a] *miraculum inauditum*, a wonder of wonders: and ſhall Iudas thinke to put out his eye, that gaue them all eyes? oh incredible, inſenſible, invincible ignorance!

Hom.

[a] Ioh. 9. 32.

You ſee his hypocriſie: me thinkes euen the ſight of it is diſſwaſion forcible enough, and it ſhould be needleſſe to giue any other reaſon than the diſcouerie. yet whiles many cenſure it in Iudas, they condemne it not in themſelues, and either thinke they haue it not, or not in ſuch meaſure. Surely we may be no Iudaſſes, yet hypocrites: and who will totally cleare himſelfe? let me tell thee, if thou doeſt, thou art the worſt hypocrite, and but for thee, we had not ſuch need to complaine. He that cleares himſelfe from all ſinne, is the moſt ſinner, and he that ſayes, he hath not ſinned in hypocriſie, is the rankeſt hypocrite: but I do admit a diſtinction. All the ſonnes of Adam are infected with this contamination, ſome more, ſome leſſe, heres the difference; all haue hypocriſie, but hypocriſie hath ſome: *aliud habere peccatum, aliud haberi à peccato.* It is one thing for thee to poſſeſſe ſinne, another thing for ſinne to poſſeſſe thee. All haue the ſame corruption, not the ſame eruption: in a word, all are not hypocrites, yet who hath not ſinned in hypocriſie? Doe not then ſend your eyes like *Dinahs* gadding abroad, forgetting your owne buſineſſe at home: ſtrain not curteſie with theſe banquets, and hauing good meat carued thee, lay it liberally vpon another mans trencher, be not ſicke of this plague and conceale it, or call it by another name: hypocriſie is hypocriſie

criſie, whatſoeuer you call it: and as it hath learned to leaue no ſins naked, ſo I hope, it hath not forgot to clothe it ſelfe: it hath as many names as *Garnet* had, and more *Protean* ſhapes than the *Seminaries*: the *white Deuill* is in this a true Deuill; *multorum nominum, non boni nominis*: of many names, but neuer a good one. The vileneſſe of this *white Deuill* appeares in 6. reſpects.

1. It is the worſt of ſinnes, becauſe it keepes all ſinnes: they are made ſure and ſecure by hypocriſie. Indeed ſome vices are quarter-maſters with it, and ſome Soueraignes ouer it: for the hypocriſie is but another ſinnes pandar: except to content ſome affected gueſt, wee could neuer yeeld to this filthy [a] Herodias. It is made a ſtawking horſe for couetouſneſſe, vnder long praiers many a Phariſie deuours the poore, houſes, goods and all. It is a complexion for luſt, who, were ſhe not painted ouer with a religious ſhew, would appeare as loathſome to the world, as ſhee is indeed. It is a ſepulchre of rotten impoſtures, which would ſtinke like a putrified corps, if hypocriſie were not their couer. It is a maske for treaſon, whoſe ſhop-full of poiſons, piſtols, daggers, gunpowder-traines, would eaſilie be ſpied out, had hypocriſie left them bare-faced. Treachery vnder this viſard thruſts into Court-reuels, nay, Court-councels; and holds the torch to ſports, nay the bookes to ſerious conſultations; deuiſeth, aduiſeth, plots with thoſe that prouide beſt for the Common-wealth. Thus are all ſinnes beholding to hypocriſie: ſhee maintaines them at her owne proper coſts and charges.

[a] Math. 14. 9.

2. It is the worſt of ſinnes, becauſe it counterfets all vertues: he that counterfets the Kings coine, is liable to death, if hypocriſie find not death, and (*mortem ſine morte*) death without death, for counterfeting the king of heauens Seale manuall of grace, it ſpeeds better then it merits: *vice* is made *vertues* ape in an hypocrites practiſe. If he ſee *Chuſi* runne, this *Ahimaaz* will outrunne him: he mends his pace, but not his path: the goodman goes ſlower, but will be at heauen before him: thus thriſtineſſe

in a Saint, is counterfetted by niggardlineſſe in an hypocrite. be thou charitable, behold he is bountifull, but not except thou may behold him: his vaineglorious pride ſhall emulate thy liberalitie: thou art good to the poore, he wil be better to the rich: he followes the religious man a farre of, as *Peter* did *Chriſt*, but when he comes to the croſſe, hee will deny him. Thus hypocriſie can but put blood into your cheekes, (like the *Alipta*) and better your colours; but you may be ſicke in your conſciences, and almoſt dead at the heart, and (*non eſt medicamen in hortis*) there is no medicine in this drugſters ſhop can cure you.

3. An hypocrite is a kind of honeſt Atheiſt: for his owne *Good* is his *God*: his heauen is vpon earth, and that not the [a] *Peace of his conſcience*, or [b] *that kingdome of heauen, which may be in a ſoule liuing on earth*, but the ſecure peace of a worldly eſtate: he ſtands in awe of no Iudge, but mans eye; that he obſerues with as great reſpect, as *Dauid did the eyes of God*; if man takes notice, hee cares not, yet laughes at him for that notice, and kills his ſoule by that laughter: ſo *Pigmalion*-like, he dotes on his owne carued and painted peece: and perhaps dies *Zeuxis* death, who painting an old woman, and looking merrily on her, brake out into a laughter that killed him. if the world doth not praiſe his doings, he is ready to challenge it, as the Iewes God, [c] *wherefore haue we faſted, and thou ſeeſt it not?* hee croſſeth Chriſts precept: the [d] left hand muſt bee priuy to the right hands charitie. he dares not truſt God with a pennie, except before a whole congregation of witneſſes, leſt perhaps, God ſhould denie the receit.

4. An hypocrite (at laſt) is hated of all, both God and man: the world hates thee, Iudas, becauſe thou retaineſt to Chriſt, Chriſt hates thee more becauſe thou (but) only retaineſt, and doeſt no faithfull ſeruice. The world cannot abide thee, thou hypocrite, becauſe thou profeſſeſt godlineſſe; God can worſe abide thee, becauſe thou doeſt

no

[a] Philip. 4.7.
[b] Rom. 14.17.
[c] Eſay 58.3.
[d] Matth. 6.3.

no more than profeſſe. It had been yet ſome pollicie, on the loſſe of the worlds fauour to keepe Gods; or if loſt Gods, to haue (yet) kept in with the world: thou art not thy owne friend, to make them both thy enemies: miſerable man, deſtitute of both refuges, ſhut out both from Gods and the worlds dores. Neither God nor the Deuill loues thee, thou haſt been true to none of them both, and yet moſt falſe (of all) to thy ſelfe. So (this *white Deuill*) *Iudas*, that for the Phariſies ſake betrayed his maſter, and for the Deuils ſake betrayed himſelfe, was in the end reiected of Phariſies and maſter; and like a ball, toſt by the rackets of *contempt* and *ſhame*, bandyed from the Phariſies to Chriſt, from Chriſt to the Phariſies, from wall to wall, till he fell into the Deuils hazard; not reſting like a ſtone, till he came to his center, εἰς τὸν τόπον τὸν ἴδιον; [a] *into his owne place*. Purpoſeth he to goe to Chriſt? his owne conſcience giues him a repulſiue anſwer: no, [b] *thou haſt betrayed innocent blood*. Goes he to the *chiefe Prieſts and Elders*? cold comfort: *what is that to vs? ſee thou to that*. Thus (your *ambi-dexter* proues at laſt *ambo-ſiniſter*) he that playes ſo long on both hands, hath no hand to helpe himſelfe withall. This is the hypocrites miſerie; becauſe he weares Gods liuerie, the world will not be his mother; becauſe his heart, habit, ſeruice is ſin-wedded, God will not be his father: he hath loſt earth for heauens ſake, and heauen for earths ſake; and may complaine with *Rebeccaes* feare of hir two ſonnes; [c] *why ſhould I be deprined of you both in one day?* or as ſorrowfull Iacob expoſtulated for his, [d] *Me haue you robbed of my children: Ioſeph is not, and Simeon is not, and will you take Beniamin alſo? all theſe things are againſt me*. This may be the hypocrites mournefull Dirge: *My hypocriſie hath robbed me of all my comforts: my Creatour is loſt, my Redeemer will not owne me; and will yee take away* (my beloued *Beniamin*) *the world alſo? all theſe things are againſt me*. Thus an open ſinner is in better caſe, then a diſſembling Saint. There are few that ſeeme worſe to others, then they are in themſelues: yet I haue

[a] Acts. 1. 25.

[b] Matth. 27. 4.

[c] Gen. 27. 45.

[d] Gen. 42. 36.

both read and heard of some, that haue with broken hearts, and mourning bowels, sorrowed for themselues, as if they had been reprobates; and not spared so to proclaime themselues, when yet their estate was good to godward, though they knew it not: perhaps their wickednesse and ill life hath been grieuous, but their repentance gratious: I may call these *blacke Saints*. The hypocrite is neat and curious in his religious out-side, but the linings of his conscience are [a] *filthy and polluted rags*: then I say still, a *blacke Saint* is better than a *white Deuill*.

[a] Esay 64 6.

5 Hypocrisie is like the Deuill, for he is a perfect hypocrite: so he begun with our first Parents, to put out his apparant hornes in Paradise: *non moriemini, yee shall not die*: yet he knew this would kill them. An hypocrite then is the child of the Deuill, and (quoth *Time* the midwife) as like the father, as it may possibly looke, he is the [c] *father of lies*; and there is no lier like the hypocrite, for as *Peter* to *Ananias*, [d] *thou hast not lied to men, but to God*. Nay, the hypocrite is his eldest sonne. Now, the priuiledge of primogeniture by the law, was to haue a [e] *double portion*: wretched hypocrite in this eldership: (Math. 24. 51.) Satan is called a [f] Prince, and thus stands his monarchie, or rather Anarchie. The Deuill is king, the hypocrite his eldest sonne: the vsurer his younger; Atheists are his viceroyes in his seuerall prouinces, for his dominion is beyond the Turkes for limits: Epicures are his Nobles: Persecutors his Magistrates; Heretikes his ministers, Traytours his executioners: sinne his law; the wicked his subiects, Tyrannie his gouernment: hell his court, and damnation his wages. Of all these the hypocrite is his eldest Sonne.

[b] Gen. 3. 4.

[c] Ioh. 8. 44.

[d] Act. 5. 4.

[e] Deut. 21. 17. 2. Chron. 21. 3

[f] Ioh. 16. 11. & Ephes. 2. 2.

6 Lastly, an hypocrite is in greatest difficultie to bee cured. Why should the minister administer phyficke to him, that is perfectly sound? or why should Christ giue his bloud to the righteous? well may hee be hurt and swell, swell and rankle, rankle and fester, fester and die, that will not bewray his disease, least he betray his credit.

Mat. 9. 12, 13.

Stultorum

Stultorum incuratia pudor malus vlcera celat.

A man of great *Profession*, little *Deuotion*, is like a bodie so repugnantly composed, that hee hath a hot liuer, and a cold stomacke: that which heates the stomacke, ouerheates the liuer: that which cooles the liuer, ouercooles the stomacke: so, exhortations, that warme his conscience, inflame his outward zeale: desuasiues to coole his hypocrisie, freese his deuotion. hee hath a flushing in his face, as if he had eaten fire: zeale burnes in his tongue, but come neere this gloeworme, and he is cold, darke, squallid. Summer sweates in his face, winter freeseth in his conscience: March, many forwards in his words, December in his actions: pepper is not more hot in the tongues end, nor more cold at heart: and (to borrow the words of our worthy Diuine and best Characterer) wee thinke him a Saint, hee thinkes himselfe an Angell, flatterers make him a God, God knowes him a Deuill.

This is the *white Deuill*, you will not thinke how glad I am, that I am rid of him: let him goe; yet I must not let you goe, till I haue perswaded you to hate this monster, to abhorre this Deuill. Alas! how forget we (in these daies) to build vp the cedar worke of pietie, and learne onely to paint it ouer with vermillion! we white and parget the walles of our profession, but the rubbish and cobwebs of sin hang in the corners of our consciences: take heed, a Bible vnder your armes, will not excuse a false conscience in your bosomes: thinke not you fadome the substance, when you embrace the shadow: so the fox seeing sweet meates in the violl, licked the glasse, and thought he had the thing: so the ignorant sick man eates vp the Physitians bill, instead of the receipt contained in it. It is not a day of seuen, nay an houre of seuen daies, the grudged parting with an almes to a fire, the conjuring of a paternoster, (for the heart onely praies) of once a yeare renewing thy acquaintance with God in the sacrament, can priuiledge or keep impune thy iniuries, vsuries, periuries, Ier. 22.

fraudes, slaunders, oppressions, lustes, blasphemies. Bewace of this *white Deuill*, lest your portion be with them in hell, whose societie you would deficon earth, [a] *God shall smite thee, thou painted wall*; and wash of thy vermillion-dye with the riuers of brimstone. You haue read of some, that heard Christ preach in their pulpits, feasted at his communion-table, cast out deuills in his name, yet not admitted: whiles they wrought miracles, not good workes, cast out deuils from others, not sinnes from themselues, they misse of entrance. Goe then and solace thy selfe in thy bodily deuotion, thou heares't, readest, receauest, releeuest; where is thy conscience, thy heart, thy spirit? God askes not for thy liuerie, but thy seruice: he knowes none by their confession, but by their conversation. Your lookes are the obiects of strangers eies, your liues of your neighbours, your consciences of your owne, all of Gods. Doe not *Ixion*-like take a cloud for *Iuno*, a mist of presumption for a sound and solid faith: more can say the Creed, than vnderstand it, more feele it than practise it. Goe into your grounds in the dead of winter, and of two naked and destitute trees, you know not which is the sound, which the doted: the summer will giue Christs marke: [b] *By their fruites you shall know them.*

I speake not to discourage your zeale, but to harten it, but to better it. Your zeale goes through the world, yee worthy Citizens: Who builds hospitalls? the Citie. Who is liberall to the distressed Gospell? the Citie. Who is euer faithfull to the Crowne? the Citie. Beloued your workes are good; oh doe not loose their reward through hypocrisie. I am no bitter, but charitable: I would faine put you into the *Charior* of grace with *Elias*, and onely wish you to put off this *Mantle*. Oh that it lay in my power to preuaile with your affections, as well as your iudgements: you loose all your goodnesse, if your hearts be not right, the ostentation of man shall meet with the detestation of God. You loose your attention now, if your zeale be in your eye, more than heart. You loose your

[a] Act. 23. 3.

Luk. 13. 26.

[b] Mat. 7. 20.

2. King 2. 13.

your prayers, if, when the ground hath your knee, the world hath your conscience: as if you had two gods: one for Sundaies, another for worke dayes; one for the *Church*, another for the *Change*. You loose your charitie whiles you giue glosingly, illiberally, too late: not a window you haue erected, but must beare your names: but some of you rob *Peter* to pay *Paul*, take *Tenths* from the Church, and giue not the poore the *Twentieths* of them. It is not seasonable, nor reasonable charitie, to vndoe whole townes by your vsuries, enclosings, oppressions, impropriations; and for a kind of expiation, to giue three or foure the yeerely pension of Twentie markes: an Almes-house is not so big as a village, nor thy superfluitie whereout thou giuest, like their necessitie whereout thou extortest: he is but poorly charitable, that hauing made a hundred beggars, releeues two. You loose all your pious obseruations, whiles you loose your integritie: your solemne censuring, mourning for the times euill, whiles your selues are the euill cause thereof: your counterfet sorrow for the sinnes of your youth, whiles the sinnes of your age are worse; your casting salt and brine of reproofe at others faults, whiles your owne hearts are most vnseasoned; all these artificiall whitings, are but thriftie leasings, sicke healths, bitter sweetes, and more pleasing deaths. Cast then away this bane of religion, hypocrisie; this candle with a great wicke and no tallow, that often goes out quickly, neuer without stench; this faire, flattering, *white Deuill*. How well haue we bestowed this paines, I in speaking, you in hearing, if this Deuill bee cast out of your consciences, out of your conuersations: It will leaue some prints behind it in the best, but blesse not your selues in it, and God shall blesse you from it: *Amen.*

The *affirmative* part of Gods censure, stands next to our speech; Describing his, 1. meaning. 2. meanes, 3. maintenance. His *meaning* was, to be a theefe, and sharke for himselfe, though his pretence pleaded (*forma Pauperis*) in the behalfe of the poore. Hee might, perhaps, stand

2. *Affirmative.*

His meaning.

ſtand vpon his honeſtie, and rather than looſe his credit, ſtriue to purge himſelfe by his ſuſpectleſſe neighbours: but there need no further Iurie paſſe vpon him, God hath giuen teſtimonie, and his witneſſe is beyond exception, *Iudas is a theefe.* A theefe: who ſaw him ſteale? he that hath now condemned him for his paines. Indeed the world did not ſo take him, his reputation was good enough: yet hee was a theefe, a craftie, cunning, cheating theefe.

Ioh. 13. 29.

1 There are two ſorts of theeues: publike ones, that either with a violent hand take away the paſſengers money, or rob the houſe at midnight: whoſe Church is the highway; there they pray (not to God, but) on men: their dwelling like Cains, very vnſure; they ſtand vpon thorns whiles they ſtand vpon certenties: Their refuge is a wood, the inſtrument of their vocation a ſword: of theſe ſome are land-theeues, ſome ſea-theeues: all roaue on the ſea of this world, and moſt commonly ſuffer ſhipwracke, ſome in the deepe, ſome on a hill. I will ſay little of theſe as not

2 pertinent to my text, but leaue them to the Iurie: And ſpeake of theeues like Iudas, ſecret robbers, that do more miſchiefe with leſſe danger to themſelues. Theſe ride in the open ſtreetes, whiles the other lurke in cloſe woods. And to reaſon, for theſe priuat theeues are in greater hazard of damnation: the graue exhortations of the Iudge, the ſerious counſell of the aſſiſtant miniſter, together with the ſight of preſent death, and the neceſſitie of an inſtant account with God, worke ſtrongly on a publike theefes conſcience, all which the priuat theefe neither hath, nor hath need of in the generall thought. The publike theefe wants but apprehenſion, but this priuat theefe needs diſcouerie: for they lye cloſe as *treaſon*, dig low like *pioners*, and though they be as familiar with vs, as *familiars*, they ſeeme ſtranger than the *Indians*.

To define this maner of theeues: A priuate theefe is he, that without danger of law robbes his neighbour; that ſets a good face on the matter, and hath ſome profeſſion to

countenance

countenance it: a iuſtifiable cloke hides a damnable fraud; a trade, a profeſſion, a myſterie, like a Rome-harted *Proteſtant*, hides this Deuilliſh *Seminary* vnder his roofe without ſuſpicion. To ſay truth, moſt of our profeſſions (thanks to ill profeſſours) are ſo confounded with ſinnes, as if there went but a paire of ſheeres betweene them: nay they can ſcarce be diſtinguiſhed: you ſhall not eaſily diſcerne betweene a hot, furious profeſſour and an hypocrite; betweene a couetous man and a thiefe; betweene a Courtier and an aſpirer: betweene a gallant and a ſwearer; betweene an officer and a bribetaker: betweene a ſeruitour and a paraſite: betweene Farmers and poore-grinders: betweene gentlemen and pleaſure-louers: betweene great men and mad men: betweene a tradeſman and a fraudeſman: betweene a monied man and an vſurer; betweene an vſurer and the Deuill. In many arts, the more skilfull, the more ill-full: for now-adaies: *armis pollentior aſtus*: fraud goes beyond force: this makes Lawyers richer than ſouldiers, vſurers than Lawyers, the Deuill than all. The old Lion (ſaith the Fable) when his nimble daies were ouer, and he could no longer pray by violence, kept his denne with a fained ſickneſſe: the ſuſpectleſſe beaſts drawne thither to a dutifull viſitation, thus became his pray: *cunning* ſerued his turne, when *cunning* did no good. The world, whiles it was yong, was ſimple, honeſt, plaine-dealing: gentlemen then delued in the ground, now the ſoles of their feet muſt not touch it: then thy drunke water, now wine wil not ſerue, except to drunkenneſſe: then they kept ſheepe, now they ſcorne to weare the wooll; then [a] *Iacob* returned the money in the ſacks-mouth, now we are ready to ſteale it and put it in. *Plain-dealing* is dead, and what we moſt lament, died without iſſue. Vertue had but a ſhort raigne, and was ſoone depoſed: all the examples of ſinne in the Bible are newly acted ouer againe, and the intereſt exceeds the principall, the counterpaine the originall. The Apoſtacy now, holds vs in our manners: wee leaue God for man, for Mammon. Once, *Orbis ingemuit*,

[a] Gen. 43. 12.

factum se videns Arrianum; the world groned, seeing it selfe made an Arrian: it may now grone worse, *factum se videns Machiauellum*, seeing it selfe made a Machiauell. *nisi Deus opem prestat, deperire restat.* Grecued deuotion had neuer more cause to sing, *Mundum dolens circuiui; fidem vndiq; quæsiui*, &c.

The world I compassed about;
Faith and honesty to finde out:
But Countrie, City, Court and all,
Thrust poore Deuotion to the wall:
The Lawyer, Courtier, Marchant, Clowne
Haue beaten poore Deuotion downe,
All wound him; till for lacke of breath,
Fainting Deuotion bleeds to death.

But I am to deale with none but theeues, and those priuate ones: and because Iudas is the precedent, I will begin with him, that is most like him: according to the prouerbe, which the Græcians had of *Philo Iudæus*: (ἢ Πλάτων Φιλονίζει· ἢ Φίλων Πλατωνίζει: *aut Plato Philonem sequitur, aut Platonem Philo.*) Either *Plato* followed *Philo*, or *Philo* imitated *Plato*. Let me only change the names: *Either Iudas plaied the Pope, or the Pope plaies the Iudas.* This is the most subtle thiefe of the world, and robbes all Christendome vnder a good colour: who can say, he hath a blacke eie, or a light finger? for experience hath taught him, that *cui pellis Leonina non sufficit, vulpina assuenda*: whē the Lions skin cānot threat, the foxes skin can cheat. Pope Alexander was a beast, that hauing entred like a *fox*, he must needs raigne like a *Lion*, worthy he was to die like a *dog*: for, *vis consilij expers, mole ruit sua*, power without pollicy is like a peece without powder: many a Pope sings that common Ballad of hell: *Ingenio perij, qui miser ipse meo*: *Wit, whither wilt thou? woe is me: my wit hath wrought my misery.*

Fer. in cat. script. eccl.

Ouid.

To say truth their Religion is nothing in the circumstance but craft; and pollicy maintaines their *Hierarchie*; as Iudas subtlety made him rich. Iudas was put in trust with

with a great deale of the Deuils businesse; yet not more than the Pope. Iudas pretended the poore and robbed them: and doth not the Pope thinke you? Are there no almes-boxes rifled and emptied into the Popes Treasurie? Our Fathers say that the poore gaue Peter-pence to the Pope, but our grandfathers cannot tell vs, that the Pope gaue Cæsar-pence to the poore: did not he sit in the holy chaire, (as Augustus Cæsar in his imperiall throne) and cause the whole Christian world to be *taxed*: and what? did they freely giue it? no, a taxation forced it; what right then had the Pope to it? iust as much as Iudas had to his masters money? was he not then a thiefe? yet, what need a rich man be a thiefe? the Pope is rich, and needs must, for his commings in be great: he hath rent out of heauen, rent out of hell, rent out of purgatory: but more sackes come to his mill out of purgatory, than out of hell and heauen too; and for his toling, let the world iudge: therefore saith Bishop Iewel, *he would be content to loose hell and heauen too, to saue his purgatorie.* Some by pardons hee preuents from hell: some by Indulgences hee lifts vp to heauen; and infinit by merits he ransomes from purgatory: not a iot without money; *crucem, altaria, Christum*: he selles Christs crosse, Christs blood, Christs selfe; all for money. Nay, he hath rent from the very Stewes, a hell aboue ground, and swels his coffers by the sinnes of the people: hee suffers a price to bee set on damnation; and maintaines lust to goe to Law for her owne; giues whoredome a toleration vnder his seale; that *Lust* the sonne of *Idlenesse*, hath free accesse to *Liberty* the daughter of *Pride*. Luk. 2. 1.

Iudas was a great Statesman in the Diuels Commonwealth; for he bore fowre maine offices: either hee begged them shamefully, or he bought them bribingly, or else *Beelzebub* saw desert in him, and gaue him them *gratis*, for his good parts; for Iudas was his white boy: hee was 1. an hypocrite. 2. a thiefe. 3. a traitour. 4. a murderer. Yet the Pope shall vie offices with him, and win the

the game too for plurality. The Pope sits in the holy chaire, yet a Deuill: periury, Sodomie, sorcerie, homicide, parricide, patricide, treason, murder, &c. are many and essentiall things to the Pope. He is not content to bee *Steward*, but he must be *Vicar*, nay indeed, Lord himselfe: for what can Christ doe, and the Pope cannot doe? Iudas was no body to him. He hath stolne *Truths* garment, and put it on *Errors* backe, turning poore *Truth* naked out of doores. he hath altered the primitiue institutions, and adulterated Gods sacred lawes; maintaining *vagas libidines:* he steales the harts of subiects from their Soueraignes, by stealing fidellity from the harts of Subiects: and would steale the crowne from the kings head, and all vnder the shadow of religion. This is a thiefe; a notable, a notorious theefe, but let him goe: I hope he is knowne well inough, and euery true man will blesse himselfe out of his way.

I come to our selues: there are many kindes of priuate Theeues in both the houses of *Israel* and *Aaron: in foro & choro*, in Change and Chancell; Common-wealth and Church. I can tax no mans person; if I could, I would abhorre it, or were worthy to be abhorred: the *Sinnes* of our *Times* are the *Theeues*, I would arraigne, testifie against, condemned, haue executed, the persons I would haue saued *in the day of the Lord Iesus*.

1. If there bee any magistrates (into whose mouthes God hath put the determination of doubts; and the distribution of right into their hands:) that suffer popularity, partiallity, passion to rule, ouer-rule their iudgements, these are priuate theeues: they rob the poore man of his iust cause, and equities reliefe, and no law can touch them for it: thus may causes goe, not according to right, but friendship: as *Themistocles* boy could say, *As I will, the whole Senate will*: for as I will, my mother will; as my mother will, my father will; as my father will, the whole Senate will. Thus as a groome of the chamber, a Secretary of the closet, or a porter of the gate will, the cause must goe:

goe: this is horrible theft, though not araignable, hence a knot is found in a bulrush: delay shifts of the day of hearing; a good paint is set on a foule pastbord; circumstances are shuffled from the barre; the Sunne of truth is clouded: the poore confident Plaintife goes home vndone: his moanes, his groanes are vented vp to heauen: the iust God sees and suffers it, but hee will one day iudge that Iudge. Who can indite this theefe? what law may passe on him? what Iurie can finde him? what Iudge can fine him? none on earth: there is a barre he shall not escape: if there bee any such, (as I trust there is not) they are theeues.

2. If there be any Lawyer, that takes fees on both hands, one to speake, another to hold his peace: as (Demosthenes answered his bragging fellow Lawyer) this is a theefe, though the law doth not call him so: a mercenarie tongue and a money-spel'd conscience, that vndertakes the defence of things knowen to his owne heart to be vniust, is onely proper to a theefe: a double theefe, he robs both sides: the adverse part in pleading against the truth, his owne client in drawing him on to his further damage. If this be not, as the Roman complained, *latrocinium in foro*, theeuery in the Hall, there is none: happy Westminster hall, if thou wert freed from this kind of cut-purses. If no plummets, except of vnreasonable weight, can set the wheeles of their tongues a going: and then if a golden addition can make the hammer strike to our pleasure: if they keep their eares and mouthes shut, till their purses be full; and will not vnderstand a cause till they feele it: if they shuffle difficulties into plainnesse, and trip vp the Lawes heeles with trickes: if they Surgion-like keep the Clients disease from healing, till he hath no more money for salue: then to speake in their owne language, *Noverint vniuersi*, *Be it knowen to all men by these presents* that these are theeues: though I could wish rather, that *Noverint ipsi*, they would know it themselues, and reforme this deformitie.

3. If there be any officer, that walkes with vnwashen hands, I meane, with the fowle fingers of briberie, he is a theefe: be the matter penall or capitall, if a bribe can pick Iusticies locke, and plead against the innocent, or for himselfe being nocent, and preuaile, this is theft. Theft? who is robbed? the giuer? doth not the freedome of his will transfer a right of the gift to the receiuer? no; for it is voluntarie or willing will: but as a man giues his purse to the ouer-masting theefe, rather than ventures his life; so this his bribe, rather than indanger his cause: shall I say, the theefe hath as much right to the purse, as the officer to the bribe; and they are both, though not equally palpable, yet equally culpable theeues. Is the giuer innocent or nocent? innocent, and shall not innocence haue her right without a bribe? nocent; and shall gold conceale his fault, or cancell his punishment? Dost thou not know whether, and wilt thou blind thy selfe before hand with a bribe? for bribes are like dust throwen in the eies of Iustice, that she cannot without paine looke on the Sun-shine of truth. Though a second to thy selfe receiue them, wife or friend, by thy allowance, they are but stolne goods, coles of fire put in the roofe of thy house: [a] *for fire shall deuoure the houses of bribes.* And there haue been many houses built by report, the first stone of whose foundation was hewen out of the quarrey of *briberie*. These are *theeues*.

[a] Iob 15.34.

4. There is *theeuerie* too among Tradesmen: and who would thinke it? many (they say) rob vs, but wee rob none: yes, but they thinke that (*verba iustis* will countenance *fraudem in factis*) smooth words will smoother rough deeds. This web of theft is many waies wouen in a shop or a warehouse, but three especially.

1. By a false weight, and no true measure, whose content or extent is not iustifiable by law; or the cunning conueyances in weighing or metting, such as cheat the buyer: are not these pretty trickes to picke mens purses? the French word hath well exprest them; they are *Larcins dumaines*. Now had I not as good loose my purse on Salis-

Deut. 25.13.

burie plaine, as in *London Exchange*? is my losse the lesse, Prou. 11. 1.
because violence forbeares and craft pickes my purse? The high-way theefe is not greater abomination to God, than the shop-theefe: and for man, the last is more dangerous: the other we knowingly flye; but this laughes vs in the face, whiles he robs vs.

2. By insufficient wares, which yet with a darke window and an impudent tongue, will appeare good to the buyers eye and eare too. Sophistrie is now fled from the schooles into shops: from disputation to merchandising: he is a silly tradesman, that cannot sophisticate his wares, as well as hee hath done his conscience; and weare his tongue with protestations, barer than trees in Autumne, the head of old age, or the liuings of Church-men. Oathes indeed smell too ranke of infidelitie; marry, we are Protestants, and protest away our soules: there is no other way to put off bad wares, and put vp good monies: are not these *theeues*?

3. By playing or rather praying vpon mens necessities: they must haue the commoditie, therfore set the dice on them: *vox latronis*: the advantage taken of a mans necessitie is a tricke of a worse Deuill than Iudas: Thou shouldest rather be like *Iob*, *a foot to lame necessitie*, and Iob 29. 15.
not take away his crutch: or perhaps God hath put more wit into thy braines, than his, thou seest further into the bargaine: and therefore takest opportunitie to abuse his plainnesse: thou seruest thy selfe in gaine, not him in loue: thou maiest, and laugh at the law; but there is a law, thou hast transgressed, that without Iesus Christ shall condemne thee to hell.

Goe now, and applaud your selues, yee sons of fraud, that eagle-eyed scrupulositie cannot find you faultie, nor the Lyon-handed law touch you, please your selues in your securitie. You practise belike, behind the hangings, and come not on the publike stage of Iniurie: yet you are not free from spectators: *testantur Numine, homine, Daemone*: God, man, Angels, Deuills shall witnesse against you:

ex cordibus, ex codicibus: by your hearts, by your bookes, God shall iudge you. Iniurie is often in the one, periurie in the other: the great Iustice wil not put it vp: they shal be convicted *theeues.*

5. There are theeues crope into the Church too; or rather they incroach on the Church; for Ministers cannot now play the theeues with their liuings, they haue nothing left to steale: but there are secret Iudasses, can make shift to doe it. *Difficilis magni custodia census.* The Eagles flocke to a carcase, and theeues hanker about rich doores: at the disperſion of church-liuings, they cryed as the *Babylonians, to the ſpoile, to the ſpoile.* The Church was once rich, but it was (*diebus illis*) in the golden time: when honesty went in good clothes; and ostentation durſt not giue religion the check-mate, now they plead preſcription, and proue them their owne by long poſſeſſion. I doe not taxe all thoſe for priuate theeues, that hold in their hands, lands and poſſeſſions, that were once the Churches; but thoſe that withhold ſuch as are due to Church-men. Their eſtates were once taken away by (more than) Gods (meere) ſufferance, for a iuſt puniſhment of their idleneſſe, Idolatry, luſtes: ſure there is ſome *Achaniſme* in the campe of the *Leuites*, that makes this plague-ſore to runne ſtill: there is ſome diſobedient and fugitiue *Ionaſſes* that thus totter our *ſhip*. I complaine not, that *clauſtra* are turned into *caſtra*; Abbeyes into Gentlemens houſes; places of monition, to places of munition: but that men rob (*aram dominicam*) Gods houſe, to furniſh (*haram domeſticam*) their owne houſe, this is theft, and ſacrilegious theft: a ſucceſſion of theft; for the fingers of the ſonnes are now heauyer than the loynes of their fathers: thoſe were (*improbi Papiſtæ*) wicked Papiſts, and theſe are (*improbi rapiſtæ*) vngodly robbers.

B. Ca.

This is a monſtrous theft, and ſo exceeding all theſes, as (*non niſi in Deum fieri poteſt*) it can bee committed againſt none but God. When *Scipio* robbed the temple of *Tholoſſa*, there was not a man, that caried away any of

Aug.

the

the gold, who euer prospered after it: and I pray you tell me, how many haue thriued with the goods of the Church? they goe from man to man without rest, like the Arke among the Philistines, which was remooued from [a] *Ashdod*, to *Gath*; from *Gath* to *Ekron*, as if it could finde no place to rest in, but vexed the people that kept it, till it returned to the old seat in Israell. oftentimes these goods left by Gentlemen to their heires, prooue gangrenes to their whole estates; and [b] *house is ioined to house* so fast, Gods house to their owne, that the fire, which begins at the one consumes the other: as the Eagle, that stole a piece of meat from the Altar, carried a cole with it, that set her nest on fire. I am perswaded many a house of blood in England, had stood at this houre, had not the forced springs of impropriations turned their foundation to a quagmire. In all your knowledge, think but on a Church-robbers heire, that euer thriued to the third generation: yet alas! horrour to my bones, and shame to my speech! there are not wanting among our selues, that giue encouragement to these theeues: and without question, many a man, so well otherwise disposed, would haue beene reclaimed from this sinne, but for their distinctions of competencies: I appeale to their owne consciences, there is not an humorist liuing, that in hart thinkes so, or would forbeare their reproofe, were he not well prouided for. These are the [c] foxes, that content not themselues to steale the grapes, but they must forrage the vine: thus yet stil [d] *Gods house made a den of Theeues*, without enuie or partiality they are theeues.

[a] 1. Sam. 5.

[b] Esai. 5. 8.

[c] Cant. 2. 15.

[d] Matt. 21. 13.

6. There is more store of theeues yet: couetous Landlords, that stretch their rents on the tenter-hookes of an euill conscience, and swell their coffers by vndoing their poore tenants: these sit close, and stare the law in the face, yet by their leaue they are theeues: I doe not denie the improoument of old rents, so it be done with old mindes, I meane, our forefathers charity: but with the Deuill, to set right vpon the pinacles, and pitch so high a price of

our lands, that it straines the Tenants hart-blood to reach it, is theft, and killing theft. What all their immoderate toile, broken sleepes, sore labours can get, with a miserable diet to themselues, not being able to spare a morsell of bread to others, is a pray to the Landlords rapine: this is to robbe their estates, grinde their faces, suck their bloods. These are theeues.

7. Ingrossers; that hoord vp commodities, and by stopping their propagation raise the price; these are theeues. Many Blocke-houses in the city, monopolies in the court, garners in the countrey, can testifie, there are now such theeues abroad: we complaine of a dearth; sure the heauens are too mercifull to vs, that are so vnmercifull one to another: scarsity comes without Gods sending: who brings it then? euen the Deuill and his brokers, engrossing misers. The Common-wealth may often blow her nailes, vnlesse she sit by an engrossers fire: her limbes may be faint with hunger, vnlesse she buy graine at an engrossers price. I confesse, this is a sinne, which the Law takes notice of, but not in the full nature, as theft. The picke-purse (in my opinion) doth not so much hurt, as this generall robber; for they robbe millions. These doe not with Ioseph, buie vp the superfluity of plenty, to preuent a dearth; but hoord vp the store of plenty, to procure a dearth. rebels to God, trespassers to nature, theeues to the Common-wealth: if these were apprehended and punished, neither City nor Countrey should complaine as they doe. Meane time, the peoples curse is vpon them, and I doubt not but Gods plague will follow it; if repentance turne it not away: till when, they are priuate theeues.

Prou. 11. 26.

8. Inclosers; that pretend a distinction of possessions, a preseruation of woods, indeed to make better and broader their owne territories, and to steale from the poore commons; these are horrible theeues. The poore mans beast is his maintenance, his sustenance, his life, to take food from his beast, is to take the beasts food from his

bellie: so hee that incloseth Commons is a monstrous theefe, for he steales away the poore mans liuing and life; hence many a Cottager, nay perhaps Farmer, is faine (as the Indians doe to Deuils) to sacrifice to the lord of the soile, a yeerely bribe for a *nemoceat*. For though the law forbids such inclosures: yet (*quod fieri non debet, factum valet*) when they are once ditcht in, say the law what it will, I see no throwing out: force beares out, what fraud hath borne in: let them neuer open their mouths to plead the Common-wealths benefit: they intend it as much as Iudas did, when hee spake for the poore: no, they are theeues, the bane of the common good, the surfet of the land, the scourge of the poore: good only to themselues; and that in opinion only: for they doe it, [a] *to dwell alone*, and they dwell alone indeed: for neither God nor good Angell keeps them company: and for a good conscience, it cannot get thorow their quick-sets. These are theeues, though they haue inclosed their theft, to keepe the Law out, and their wickednesse in: yet the day shall come, their lands shalbe throwen out, their liues throwen out, their soules throwen out: their lands out of their possessions, their liues out of their bodies, their soules out of heauen; except repentance and restitution preuaile with the great Iudge for their pardon: meane time, they are theeues.

[a] Esai. 5. 8.

9 Many Tap-house-keepers, Tauerners, victuallers; which the prouident care of our worthy magistrates, hath now done well to restraine: if at least this *Hidraes* heads doe not multiplie. I doe not speake to annihilate the profession: they may be honest men, and doubtlesse some are, which liue in this ranke: but if many of them should not chop away a good conscience for money, drunkennesse should neuer be so welcome to their dores. The dissolute wretch sits there securely, and buies his owne sicknesse, with great expence: which would preserue the health of his poore wife and children at home: that lamentably mone for bread, whiles he lauisheth all in drinke. Thus the

pot

Three theeues we meet.

pot robbes him of his wit, he robbes himselfe of grace, and the victualler robbes him of his money. This theft might yet be borne: but the Common-wealth is heere robbed too. Drunkennesse makes so quicke riddance of the ale, that this raiseth the price of mault: and the good sale of mault, raiseth the price of barley: thus is the land distressed, the poores bread is dissolued into the drunkards cup. the markets are hoysed vp, if the poore cannot reach the price, the maultmaster wil, he can vtter it to the tap-house: and the tap-house is sure of her old friend drunkennesse. Thus theft sits close in a drinking roome, and robs all that saile into that coast. I confesse, they are (most of them) bound to suffer no drunkennesse in their houses, yet they secretly acknowledge, that if it were not for drunkennes, they might shut vp their doores, as vtterly vnable to pay their rents. These are theeues.

10. Flatterers, that eat like mothes into liberall mens coates, the bane of Greatnesse, are theeues, not to be forgotten in this catalogue. These rob many a great man of his goodnesse, and make him rob the common-wealth of hir happinesse. Doth his Lord want money? he puts into his head, such fines to be levyed, such grounds inclosed, such rents improued. Be his maintainers courses neuer so fowle, either he furthers them, or he smothers them: sin hath not a more impudent bawd, nor his master a more impious theefe, nor the common-wealth a more sucking horseleach. He would raise himselfe by his Great-one, and cannot contriue it, but by the ruine of others. He robs the flattred of his goods, of his grace, of his time, of his freedome, of his soule: is not this a theefe? *beneficia, veneficia:* all their good is poison. They are *Dominis arrisores, resp. arrosores*: their Masters Spanyels, the common-wealths wolues; put them in your Pater-noster, let them neuer come in your Creed; pray for them, but trust them no more than theeues.

11. There is another nest of theeues more in this Citie, Brokers and breakers: I conioyne them in my description

ſcription, for the likeneſſe of their condition. Brokers, that will vpon a good pawne lend money to a Diuell: whoſe extortion, by report, is monſtrous; and ſuch as to finde in men is improbable, in Chriſtians impoſſible: the very vermine of the earth. Indeed man had a poore beginning; we are the ſonnes of *Adam*, *Adam* of duſt, duſt of deformity, deformity of nothing; yet made by God: but theſe are bred like monſters of the corruption of nature and wicked maners; and carry the Deuils cogniſance. for Breakers, ſuch as neceſſity compels to it, I cenſure not: if they deſire with all their harts to ſatisfie the vttermoſt farthing and cannot; God will then accept votall reſtitution for totall reſtitution; that which is affected, for that which is effected: *the will for the deed*: and in thoſe debt is not (as the vulgar ſpeech is) deadly ſinne: a ſore it may be, no ſinne. But they that with a purpoſe of deceit, get goods into their hands in truſt, & then without need hide their heads, are theeues: for the intent to ſteale in their mindes directed their iniurious hands. The Law arraigns them not, the Iudgement ſeat of God ſhall not acquite them. Theſe ſteale more quickly and with ſecurity, than a high-way robbes all his life time and that in perpetuall danger: It is but paſſing their words, allowing a good price, conuaying home the wares, and on a ſudden diue vnder the waters: a cloſe concealement ſhall ſaue them fiue hundred pounds in a thouſand. They liue vpon others ſweat, fare richly vpon others meat, and the debter is often made a gentleman, when the creditour is made a beggar.

Such falſe Gibeonites inrich Scriueners: their vnfaithfulneſſe, hath baniſhed all truſt and fidellity. Time was, that *Nouerint vniuerſi* was vnborne, the Lawyer himſelfe knew not what an obligation meant. Security ſtood on no other legges, but promiſes, and thoſe were ſo ſound, that they neuer failed their burden: but *Time* adulterating with the *Harlot Fraud*, begot a brood of *Nouerints*; and but for theſe ſhackles, debt would often ſhew credit a light

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paire of heeles. Therefore now (*plus et editur annulis, quàm animis*) there is more faith giuen to mens seales, than to their soules. *Owe nothing but loue*; saith the Apostle: all owe this, but few pay it; or if they doe, it is in crackt money, not currant in Gods Exchequer: for our loue is dissimulation, and our charity is (not cold, but) dead. But these bankrouts of both wealth and honesty, owe all things but loue, and more than euer they meane to pay, though you giue them time till Doomes-day. These are Theeues.

Sen.

Rom. 13. 8.

12. The twelfth and last sort of theeues (to make vp the iust dozen) are the vsurers. This is a priuat thiefe like Iudas, and for the bagge like Iudas, which he steales from Christ like Iudas, or rather from Christians, that haue more need, and therefore worse than Iudas. This is a man made out of waxe: his *Pater-noster* is a *Paune*: his Creed is, The condition of this obligation: his religion is all religation; a binding of others to himselfe; of himselfe to the Deuill: for looke how farre any of the former theeues haue ventured to hell, the vsurer goes a foot further by the standard. The Poet exclaimes against this sin:

Hinc vsura vorax, auidumq; in tempore fœnus &c.

Describing in that one line, the names and nature of vsurie. *Fœnus, quasi fœtus*: It is a teeming thing, euer with child, pregnant, and multiplying: money is an vnfruitfull thing by nature made only for commutation: it is a *praternaturall* thing, it should engender money: this is *monstrosus partus*, a prodigious birth. *Vsura, quasi propter vsum rei.* The nature of it is wholly deuouring: their money to necessity is like cold water to a hot ague, that for a time refresheth, but prolongs the disease. The vsurer is like the worme we call the timber-worme; which is wonderfull soft to touch, but hath teeth so hard, that it eats timber: but the vsurer eats timber and stones too. The Prophet hedgeth it in, betweene *Bribery* and *Extortion*: [a] *In thee haue they taken gifts to shed blood: thou hast taken vsury and increase: and thou hast greedily gained of thy neighbours by extortion;*

Terodo.

[a] Ezek. 22. 12.

extortion; and haſt forgotten me, ſaith the Lord. Therefore I haue ſmitten my hands at thy diſhoneſt gaine, &c. You heare Gods opinion of it. Beware this diſhoneſt gaine: take heed leſt this caſting your money into a *Banke*, caſt not vp a *Banke* againſt you: when you haue found out the faireſt prætexts for it, Gods iuſtice ſhall ſtrike of all: [b] *let no man deceiue you with vaine words: for, for ſuch things Gods wrath will fall on the children of diſobedience.* Infinite colors, mitigations, euaſions, diſtinctions are inuented, to countenance on earth, heauen-exploded vſurie: God ſhall then fruſtrate all, when hee powres his wrath on the naked conſcience. God ſaith, *Thou ſhalt not take vſurie*: goe now, ſtudy paintings, excuſes, apologies, diſpute the matter with God: hell fire ſhall decide the queſtion. I haue no other trade to liue on, but vſurie: only the Deuill firſt made vſury a trade. But can this plea in the thiefe (*I haue no other trade to liue on but ſtealing*) protect and ſecure him from the gallowes?

verſ. 13.

[b] Eph. 5. 6.

The vſurer then is a thiefe: nay a double thiefe, as the old Roman law cenſured them; that charged the thiefe with reſtitution double, the vſurer with foure-fold: concluding him a double thiefe. Theeues ſteale ſometimes, vſurers alwaies. Theeues ſteale for neceſſity, vſurers without need. The vſurer wounds deeper with a peece of paper, than the robber with a ſword. many a yong gentleman, newly broke out of the cage of wardſhip, or bleſſed with the firſt Sun-ſhine of his one and twenty, goes from the vigilancy of a reſtraining Gouernour, into the tempting hands of a mercileſſe vſurer, as if hee came out of Gods bleſſing into the warme Sunne. Many a man, that comes to his lands, ere he comes to his wits, or experience of their villany, is ſo let blood in his eſtate by vſury, that he neuer prooues his owne man againe.

Either prodigallity or penury or diſſembled riches borrow on vſurie: to racke the poore with ouer-plus, all (but Deuils) hold monſtrous: to lend the Prodigall, is wicked enough, for it feeds his iſſue with ill humours, and puts

Stibium into his broth, who was earſt ſicke of the vomiting diſeaſe, and could not digeſt his (Fathers ill-gotten) Patrimony. For the rich, that diſſemble pouerty, to borrow on vſurie, (*for there is that maketh himſelfe poore and hath great riches*) they doe it, either to defeat creditours, or to auoid taxations and ſubſidies, or ſome ſuch ſiniſter reſpects. The gentleman that borroweth on vſurie, by racking his rents makes his Tenants pay his vſury. The Farmer ſo borrowing, by inhauncing his corne, makes the poore pay his vſury. The Tradeſ-man, raiſeth his wares, that the buier muſt pay his vſury. I wil not tax euerie borrower: it is lawfull to ſuffer iniury, though not to offer it: & it is no ſin for the true man to giue his purſe to the thief, when he cannot chuſe. To redeem his lands, liberty, life, he may (as I ſuppoſe) giue intereſt; but not for meer gain only which he may get by that wicked money; leſt he encourage the vſurer; for a receiuer vpholds a thiefe. This is the priuy-pocket, whoſe death is the more grieuous becauſe hee is repriued till the laſt Seſſions: a Gibbet is built in hell for him, and all the gold in the world cannot purchaſe a pardon. I know there is mercy in Chriſts blood to any repentant and beleeuing ſinner, but (excepted Zacheus) ſhew me the vſurer, that repents: for as *humility* is the repentance of *pride*, and *abſtinence* the repentance of *ſurfet*, ſo is *reſtitution* the repentance of *vſurie*: hee that reſtores not, repents not his vſurie: and then (*non remittitur peccatum, niſi reſtituatur ablatum*) the ſinne is retained, till the gaines of vſurie be reſtored. This is (*durus ſermo, ſed verus ſermo*) a hard ſaying, but true: then we may giue all; doe, if they be ſo gotten: *Dabit Deus meliora, maiora, plura*: God will giue better things, God will giue greater things, God will giue more things; as the Prophet to *Amaſiah*: *The Lord is able to giue thee more than this.*

Prou. 13. 7.

Aug.

2. Chro. 25. 9.

Thus I haue diſcouered by occaſion of Iudas ſome priuy theeues; if without thankes, yet not without conſcience; if without profite, yet not without purpoſe of profite. Indeed theſe are the ſinnes, which I vowed with my

ſelfe

ſelfe to reproue; not that others haue not done it, or not done it better then I from this place: I acknowledge both freely; yet could I not paſſe this ſecret thiefe Iudas, without diſcouering his companions, or (as it were) breaking open the knot of Theeues, which vnder allowed pretences, are arrant cut-purſes to the Common-wealth. How to puniſh, how to reſtraine, I meddle not: it is enough to diſcharge my conſcience, that I haue endeuoured to make the ſinnes hateful to the treſpaſſers, to the treſpaſſed: *Deus tam faciat commodum, quam fecit accommodum:* God make it as preualent, as (I am ſure) it is pertinent.

Giue me leaue, yet ere I leaue, to ſpeake a word of the Bagge, firſt his meanes, and ſecondly his maintenance. I will ioyne them together, a fit and a fat booty makes a theefe. Iudas hath got the bagge, and the bagge hath got Iudas: hee could not carry it, but he muſt make it light enough for his carriage: he empties it into his owne coffer; as many Stewards riſe by their good Lord and Maſters fall. Iudas meanes to be a theefe, and Sathan meanes to fit him with a booty: for after hee had once wrought iourney-worke with the Deuill, he ſhall not want worke, and a ſubiect to worke on. I will limit my remayning ſpeech to theſe three heads. Firſt the difficulty, to beare the bagge, and not to be couetous. Secondly the vſuall incidency of the bagge to the worſt men. Thirdly, the progreſſe of ſinne; only faint not in this laſt act.

His meanes, & his maintenãce. 1. The bag gaue him meanes. 2. and that you might not think it was empty, that which was put therein, gaue him maintenance.

1 It is hard to beare the bagge, and not to be couetous: Iudas is Burſer, and he ſhuts himſelfe into his pouch: the more he hath the more he couets: the Apoſtles, that wanted money, are not ſo hauing: Iudas hath the bagge, and yet he muſt haue more, or he will filch it. So impoſſible is it, that theſe outward things ſhould ſatisfie the heart of man. *Soli habent omnia, qui habent habentem omnia.* They alone poſſeſſe all things, that poſſeſſe the poſſeſſour of all things. The nature of true content, is to fill all the chinkes of our deſires, as the wax doth the ſeale: None can doe this but God, for (as it is well obſerued) the

World is round; mans *Heart* three cornered: a globe can neuer fill a triangle; but one part will be ſtill empty: only the bleſſed *Trinity* can fill theſe three corners of mans heart. I confeſſe, the *Bagge* is a thing much reckoned of, and makes men much reckoned of, for, *Pecunia obediunt omnia*: all things make obeiſance to money: *Et qui ex diuitijs tam magni fiant, non miror, ſibi diuitias tam magni faciant*: they may admire money, whom money makes admired. Such is the plague and dropſie, the bagge brings to the minde, that the more couetouſneſſe drinkes downe, the thirſtier it is: This is a true drunkard: *dum abſorbet vinum, abſorbetur à vino*, he drinkes downe his wealth, and his wealth drinkes downe him. *Qui tenet marſupium, tenetur à marſupio*, he holds his purſe faſt, but not ſo faſt as his purſe holdes him: the ſtrings of his *Bagge* tie his heart faſter then he ties the ſtrings of his *Bagge*. He is a Iaylour to his Iaylour, a priſoner to his priſoner, he iayles vp his gold in the priſon of his Coffer, his gold iayles vp him in the priſon of couetouſneſſe, thus *dum vult eſſe prædo, fit præda*: whiles he would come to a pray, he becoms a pray. The Deuill gets his heart, as the Crab the Oyſter: the Oyſter lies gaping for aire on the ſandes, the Crab chops in his claw, and ſo deuoureth it; whiles the couetous gapes for money, the Deuill thruſts in his (hairy and clouen foote, I meane his) baites of temptation, and chokes the conſcience.

Ambr.

Aug.

Thus the *Bagge* neuer comes alone, but it brings with it [a] *cares*, ſaith Chriſt; [b] *ſnares*, ſaith Paul. It is better to be without riches, then like Iudas, coniured into the circle of his bagge: his heauen is among his bagges; in the ſight of them, he applaudes himſelf againſt all cenſures, reuilings, curſes. It had profited ſome, to haue wanted the bagge; and this the wicked (waked) conſciences confeſſe dying; wiſhing to be without riches, ſo they were without ſinnes; yea euen thoſe, their riches haue procured. It is none of Gods leaſt fauours, that wealth comes not trolling in vpon vs: for many of vs if our eſtates were better to the

[a] Mat. 13. 22
[b] 1. Tim. 6. 9.

world

world, would be worſe to God. The poore labourer hath not time to luxuriate; he truſts to God, to bleſſe his endeuours, and ſo reſts content: but the bagge commonly makes a man either (*prodigum* or *auarum*) a prodigall man, or a prodigious man; for (*auarus, monſtrum*) the couetous man is a monſter: how many wretches hath this bagge drowned, as they ſwome ouer the ſea of this world, and kept them from the ſhore of bliſſe? be proud then of your *Bagge*, yee Iudaſſes when Gods Bailiffe death ſhall come with a *habeas corpus*, what ſhall become of your bagge? or rather of your ſelues for your bagge? your bagge will be found, but your ſelues loſt. It will be one day ſaid of you, as great as the bagge hath made you, as the Poet ſung of *Achilles*.

Iam cinis eſt, & de tam magno reſtat Achille, Ouid Met.
Neſcio quid: parnum, quod non bene compleat vrnam.
A great man living holds much ground: the brim
Of his daies fill'd; how little ground holds him!
Great in command, large in land, in gold richer:
His quiet aſhes, now, ſcarſe fill a pitcher.

Can your bagge commit any penance in Hell? or can you by a *Fine*, anſwer your faults in the *Star-chamber* of heauen? no, Iudas and his bagge too [a] are periſhed. As he gaue *Religion* the bagge for the *World*, ſo the world gaue him the bagge, and turned him a begging in that miſerable Country, where all the bagges in the world, cannot purchaſe [b] *a drop of water, to coole his tongue.* Thus are the couetous Iudas and his bagge well met. [a] Acts 8. 20. [b] Luke 16. 24.

2. The *Bagge* is moſt vſually giuen to the worſt men: of all the Apoſtles, he that was to betray Chriſt, is made his Steward. Goods are in themſelues good: *Ne putentur mala, dantur & bonis, ne putentur ſumma bona dantur & malis.* Leſt they ſhould be thought not good, they are giuen to good men; leſt they ſhould be thought too good, they are giuen to euill men: doubtleſſe, ſome rich-men are in heauen, and ſome poore out; becauſe ſome rich in the purſe are poore in the ſpirit; and ſome poore in purſe Aug.

are

Aug.

are proud in ſpirit: and it is not the *Bagge*, but the *Minde*, which condemnes a man; for *the bagge is more eaſily contemned, then the minde conquered.* Therfore fooliſh Crates, to throw away his money into the Sea: *ego mergam te, ne mergar a te*: I will drowne thee, leſt thou drowne mee: ſince wealth well imploied, comforts our ſelues, relieues others; and brings vs (as it were) the ſpeedier way to heauen, and perhaps, to a greater portion of glory: but for the moſt part, the rich are enemies to goodneſſe, and the poore friends: Lazarus the poore man was in Abrahams boſome, and it was *Dines*, that went to hell; the rich and not the poore.

Search the ſcriptures, conſult all authours, and who are they, that haue ſailed through the world in the talleſt veſſels; and you ſhall meete loden with the bagge *Caines, Nimrods, Chams, Iſmaels, Eſaues, Sauls, Ahabs, Labans, Nabals, Demaſſes, Iudaſſes*, Deuils; the ſlime of nature, the worſt of men, and as bad as the beſt of Deuils. What doe men caſt to ſwine and dogges, but draffe and carions? what elſe are the riches that God giues to wicked men? himſelfe is pleaſed to call them by theſe names. If they were excellent things, they ſhould neuer be caſt on thoſe God hates (*I haue hated Eſau*) and meanes to condemne. There is no priuiledge then, in the bagge to keepe thee from being a Iudas: nay therefore thou art moſt likely, and thereby made moſt likely to be a Iudas. Who hath ſo much *beauty* as *Abſolon*? who ſo much *honour* as *Nebuchadnezzar*? Who ſo much *wealth* as *Naball*? Who the *bagge* but *Iudas*?

Surely God is wiſe in all his waies; he knowes what he does: Iudas ſhall hence bagge vp for himſelfe the greater damnation. It is then no argument of Gods fauour to be his Purſe-bearer, no more, then it was a ſigne, that Chriſt loued Iudas aboue the other Apoſtles, becauſe he made him his Steward: hee gaue the reſt *Grace*; and him the *Bagge*: which ſped beſt? Theſe outward things are the ſcatterings of his mercies, like the gleaning after the Vintage:

tage: the full crop goes to his children. *Ismael* shall haue wealth, but *Isaac* the inheritance: *Esau* his pleasures, but *Iacob* goes away with the blessing. God bestowes fauours vpon some, but they are angry fauours: they are in themselues, *bona*, goods; and from God, *dona*, gifts; (for he is not onely a [a] *liuing God*, but a [b] *giuing God*) but to the receauers, banes. The Israelites had better haue wanted their Quailes, then eaten them with such sawce. Iudas had better beene without the *Bagge*, then haue had the *Bagge*, and the Deuill with it.

[a] Heb. 9. 14.
[b] Iam. 1. 17.

I would haue no man make his riches an argument of Gods disfauour, and his owne dereliction; no, but rather of comfort, if he can finde his affections ready to part with them at Christs calling. I neuer was in your bosomes; how many of you lay vp this resolution in your Closset among your bagges? how many (resolue said I, nay) performe this? you cannot want opportunity in these daies. I would wish you to trie your heartes, that you may secure your consciences of freedome from this Iudaisme: oh, how few *Good-riches* there be in these daies? but one Apostle goes to hell, and he is the richest. Make then your riches a meanes to helpe you to heauen; whither you can haue no direct and ready way, till you haue gotten the [c] *Moone* beneath your feete, I meane, the world. Lay vp your bag in the bosome of charity, and your treasure in the lap of Christ, and then the *Bagge* shall not hinder, but further your flight to heauen.

Not many by name, or by nature.

[c] Reu. 12. 1.

3. Obserue, how Iudas runs through sinne, from one wickednesse to another without stay: from couetousnesse to hypocrisie, from hypocrisie to theft, from theft to treason, from treason to murder; for since hee could not get the *Ointment* bestowed on Christ, hee meanes to get Christ himselfe: and to this purpose goes instantly to the Elders and Priests, with a *quid dabitis &c.* Hee values the ointment at 300. pence, and Christ at (but) 30. as if he was worth no more, then the interest-money, ten in the hundreth: and herein he makes his owne price, for they gaue

Math. 26. 14. 15.

him his asking; hee betraies Iesus Christ a man, Iesus Christ his master, Iesus Christ his maker; as if he would destroy his Sauiour, and marre his maker.

Thus he runnes from sinne to sinne, and needs he must, for he, that the Deuill driues, feeles no lead at his heeles. Godlinesse creepes to heauen, but wickednesse runnes to hell: Many Parliament Protestants goe but a Statute-pace, yet looke to come to heauen; but without more haste, when the Pharisies come out of hell. But *facilis descensus Auerni*: were you [c] blinder then *Superstition*, you may finde the way to hell: It is but slipping downe a hill, and hell stands at the bottome; this is the cause, that Iudas runs so fast.

[c] *Lata via est, & trita via est, quæ ducit ad Orcum. Inuenit hoc, etiam cæcus iter. Owen Epig.*

I haue read of one *Ruffus*, that vpon his *Sheet'd*, painted God on the one side, and the Deuil on the other: with this *motto*, *si tu me nolis, ister rogitat: if thou, ah God, wilt none of me, hee's one will*: either God must take him suddenly, or he will runne quicke to the Diuell. The *Gallant* gallops in ryot. The *Epicure* reeles a drunken pace. The *Lust-full* scornes to be behind, he runnes from the fire of lust, to the fire of hell; as the fondly impatient fish leapes out of the boyling panne, into the burning flame. The *Swearer* is there, care hee be aware, for hee goes by his tongue. The *Couetous* rides post, for he is carried on the backe of *Mammon*: The Vsurer sits still in his chaire or the Chimney-corner, lame of the gout, and can but halt; yet hee will be at hell, as soone as the best runner of them all.

Vsury is a Coach, and the Diuell is driuer; needes must he goe, whom the Diuell driues. He is drawne to hell in pompe, by two Coach-horses, wilde spirits, with wings on their heeles, (swifter then *Pegasus*, or *Mercury*) *Couetousnesse*, and *Infidelity*: what makes him put money to vse, but couetousnesse? what makes him so wretchedly couetous, but want of faith? Thus he is hurried to hell in case, stare, triumph: If any be worthy to beare the Vsurer company, let it be the Riotor, though of contrary dispositions,

tions, yet in this iourney fitly and accordantly met: for the Vsurer commonly hath money, but no Coach, and the Prodigall Gallant hath a Coach, but no money: if they want company yet, let them take in the Cheater; for he waites vpon both these, and may perhaps faile of the like opportunity.

Thus because the waies to hell are full of green, smooth, soft, and tempting pleasures, infinite run apace with Iudas, till they come to *their owne place*. But *Heauens* way is harsh and ascending, and the *gate narrow*. Indeed the City of glory is capacious and roomthy: *a In my fathers house there are many mansions*, saith Christ. b It is (*domus speciosa, & domus spatiosa*) not, either scant of beauty, or pent of roome. But the gate hath two properties. It is 1. low. 2. strait, and requires of the entrers: 1. a stooping. 2. a stripping.

Iohn 14. 2.

b *Nam vis immensa sedes ampliſſima cælum; Omnipotens Dominus, omnipatens q. domus. Ow. Epig.*

Low. Pride is so stiffe, that many a Gallant cannot enter: you haue few women with the top-gallant head-tires get in heere; they cannot stoop low enough; few proud in and of their offices, that haue eaten a stake, and cannot stoope: few sonnes of pride, so starched and laced vp, that they cannot without paine salute a friend: a wonderfull scarsity of ouer-precise, (ouer-dissolute) factious humorists; for they are so high in their owne conceits, that they cannot stoop to this low gate. The insolent, haury, well-opinioned of themselues cannot bee admitted: for, b *not humbled to this day*. This low gate, and an high state do not accord. Wretched fools, that rather refuse the glory within, then stoop for entrance: as if a Souldior should refuse the honour of Knighthood, because he must kneele to receiue it.

b Ier. 44. 10.

Strait, or narrow; they must stoope that enter this low gate, so they must strip, that enter this strait gate. No make-bates get in, they are too full of tales and lies: God by word of mouth excludes them. c *Into it shall enter none vncleane thing, or that worketh abomination or lies*. Few litigious neighbours: they haue so many sutes, contentions,

c Reu. 21. 27.

nisi-prius's on their backes, that not get in. Some *Lawyers* may enter, if they be not ouerladen with fees: you haue few *Courtiers* taken into this Court, by reason, there is no Coach-way to it, the gate is too narrow: no *Officers*, that are big with bribes. Not an *Ingrosser*: hee hath too much of the poores commons in his bellie. The *vsurer* hath no hope, for besides his bagges, hee hath too much wax and paper about him. The *Citizen* hopes well, but a false measure stickes so crosse in his mouth, that he cannot thrust in his head. The *Gentleman* makes no question, and there is great possibility, if two things doe not crosse him, a bundle of racked rents, or a kennell of lusts and sports. The *plaine-man* is likely, if his ignorance can but finde the gate. *Husband-men* were in great possibility, but for the hoording of corne, and hoising of markets. *Tradesmen*, if they would not sweare good credit into their bad wares, might be admitted. *Ministers* may enter without doubt or hinderance, if they be as poore in their spirits, as they are in their purses. But *Impropriators* haue such huge barnes full of Church-graines in their bellies, that they are too great. Let all these take the Physicke of Repentance, to abate their swolne soules; or there will bee no entrance.

You heare how difficult the way is to heauen, how easie to hell; how fast sin runnes, how slowly godlinesse creeps; what should you then doe, but [b] *striue to enter in at the narrow gate:* which you shall the better do, if you lighten your selues of your *Bagges*: oh, doe not (*Iudas-like*) for the *Bag*, sell your honesty, conscience, heauen: The *Bag* is a continent to money, and the world is a continent to the *Bag*: and they shall all perish. [c] *Meat for the belly, and the belly for meat: Gold for the Purse, and the Purse for gold; and God shall destroy them both.* Trust not then a wealthy bag, nor a wealthy man, nor the wealthy world; all will faile; but trust in God, whose *mercy endureth for euer*: The time shall come, that

[b] Luk. 13. 24.

[c] 1. Cor. 6. 13.

Deus

Deus erit pro numine,
Cùm mundus sit pro nomine,
Cùm homo pro nemine.

God shall be God, when the world shall bee no world, man no man; or at least no man, no world of our expectation, or of ability to helpe vs. *To God,* then, our only help, *be all praise, power, and glory, now and for euer.*
Amen.